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NEW BISHOP IN INDIA

Dr. Manikam heads Tamil Lutherans

. 38, No. 20

FEBRUARY 15, 1956

New Prayer

WHEN OUR OLDEST DAUGHTER was two years of age, we began to read prayers wit her before she went to sleep. She took a special liking to our Lord's Prayer which sh also heard prayed in Sunday school and church. One night she informed us that sh wanted to pray it all by herself. We listened to her reverent repetition and all wer well until she made this revision: "And forgive us our trespasses and give them t those who trespass against us."

I COULDN'T HELP but laugh, at first. I realized that she did not understand ju what she was saying. But then I stopped and wondered how often we adults actuall pray that way.

I thought of the observation of one of my classmates with whom I compared not after we had been in the ministry for a yea He said that one of the greatest tragedie he found was the unwillingness of many peo le to forgive. So many people have bee stunted in their Christian growth because of their refusals to forgive. Many churche are weak because forgiveness is not practiced. Too often we consciously or uncon sciously pray, "Forgive us our trespasses and give them to those who trespass again us."

—EUGENE H. ROTH

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COVER PICTURE. Dr. Rajah B. Manikam, American-educated church leader, was consecrated on Jan. 14 as first native-born bishop of the Tamil Lutheran Church in South India. Consecration ceremony, conducted by retiring bishop, Dr. Johannes Sandogren, highlighted two hundred fiftieth anniversary of Lutheran mission work in India, attended by leaders of world Lutheranism.

THE CHURCH IN THE NEWS

Biggest evangelism program

An army of 25,000 Lutheran laymen last week went out calling in the Minneapolis-St. Paul area in the biggest visitation evangelism campaign ever conducted. Missions were conducted simultaneously by the United Lutheran Church, other National Lutheran Council bodies, and the Lutheran Church—Missouri Synod. Representatives of 190 congregations visited homes of 100,000 fellow-Lutherans and an estimated 35,000 unchurched neighbors.

Evening services were held in each of the congregations throughout the week. ULCA participation was directed by the Rev. William H. Swarbrick as part of the intensive two-year program that will reach every area of the church.

Roman Catholics in Indiana took a leaf from the Lutheran program, decided to start a house-to-house visitation program throughout their state on Feb. 26. "We can learn much from the methods and from the intensity of effort of our Protestant neighbors," the state's four bishops declared. Aim of the canvass will be to interest unchurched people in the Roman Catholic faith, to regain lapsed Roman Catholics, and to secure an accurate census of church members. Protestants and unchurched people will be invited to forums to be held early in March at which priests will explain "what the Catholic church is, what it teaches, what it practices and what it promises," the bishops said.

NLC holds annual meeting

The evangelism mission wasn't the only Lutheran highlight in Minneapolis last week. Commissioners representing the five million members of the eight church bodies which comprise the National Lutheran Council met there for their annual meeting.

They heard that support for Lutheran World Action, the NLC-conducted world-wide relief program, had gone over the top in 1955 with receipts of $3,083,522—4 per cent above its goal. Dr. Paul C. Empie, executive director since 1948 who was slated for re-election to another four-year term, reported that Augustana and ULCA led on a percentage basis, with Augustana giving 109 per cent of its quota and ULCA 106 per cent. Nearly 17,000 tons of food and clothing were shipped overseas during 1955.

EVANGELISM IN SCOTLAND

Church elders call on householder during recent "Go-to-church" campaign conducted by Scottish Protestants. Increased attendances resulted from the crusade

"Slowness in security clearance" was still hindering entrance of refugees into the U.S., Dr. Cordelia Cox asserted. The goal of resettling 15,000 Lutheran-sponsored refugees in the U.S. before the present Refugee Relief Act expires at the end of this year might not be met, she said. By Jan. 20 only 3,661 such immigrants had entered the U.S., 6,530 job and housing assurances had been cleared, and 9,000 more were still "in the pipeline" of processing. She suggested an extension of the act's deadline into 1957 in order to allow a greater number to enter the country.

Sees social action needed

Establishment of a Bureau of Social Action by the NLC was advocated by Dr. Oscar A. Benson, retiring NLC president and president of the Augustana Church, "if we really wish to perpetuate our democratic way of life." Having served three terms, Dr. Benson was not eligible for re-election.

"When chief executives of states actually encourage defiance of laws adopted by the United States, and organizations in the name of 'patriotism' classify as subversive any individual or movement refusing to conform to their opinion, it becomes the duty of Christian Americans to defend our traditional freedoms articulately and unitedly," he said.

Other reports indicated that ministry to Lutheran students is conducted on more than 600 college and university campuses, that the film *Martin Luther* has been seen by 60 million persons and is still a major box-office attraction in many countries, that 45 Lutheran chaplains are currently needed in the U.S. armed forces, and that Lutheran churches are growing in Latin America, where at least one congregation has been established in each of the 20 republics.

Home missions increase

Calls were extended to 102 pastors or seminarians in 1955 to become mission pastors or mission developers, the ULCA Board of American Missions heard at its meeting early this month. Seventy-four accepted, some at salaries lower than they had been receiving. With the added personnel, 93 fields are now under development although 63 more are awaiting workers and 22 mission parishes are without pastors. More than 500 pastors are serving under the mission board.

Executive Secretary Richard H. Gerberding reported that the 71 mission congregations organized in 1955 had an average charter membership of 101, the highest average on record. Board rules require a congregation to have at least 50 members before it can be organized. Dr. Gerberding estimated that 80 new congregations would be organized this year.

With 78 missions ready to build chapels, the board authorized an increase in equity to enable its church extension division to guarantee loans for mission building up to $3 million. This increase of $700,000 still fell $337,000 short of actual requests from congregations.

Indians throng to hear Graham

Nearly a half million people jammed revival meetings held in India's Madras State last month by the American evangelist Billy Graham. A crowd called the "largest in the Indian church's history" and estimated at 100,000 heard his message in the final of three meetings at Kottayam. A series of six meetings at Madras had previously drawn a total of 180,000 including Christians, Hindus and Moslems. After each meeting scores of listeners swarmed around to hug and kiss the evangelist.

Dr. Graham termed the enthusiasm of

the people "as exhilarating as it was surprising." The first series of meetings in Bombay had been cancelled because of the political rioting in the city.

Missionaries are still welcome

Missionaries from the West "are welcome to Asia as partners and collaborators," the report adopted by the All-Asia Lutheran Conference held in Madras last month said. Calling for a new Christian evangelism approach using "boldly conceived and courageously-operated methods" the report pointed out that "Asia is awakened on all aspects of life—political, social, economic and religious. This religious situation is an entirely new phenomenon" and time-honored methods alone cannot meet it effectively.

Eastern churches "cannot be pale imitations of western churches," the conference was told. The Asian situation may require "new and revised confessions, but any new confession must include the historical experience of the church and the confessions of the past," Asian church leaders said. Delegates to the conference represented 1.5 million Lutherans from India, Pakistan, Burma, Malaya, Indonesia, Japan, Hong Kong, Formosa, New Guinea and Australia. The meeting was held in connection with the 250th anniversary of Lutheran missions in India.

Laymen to be missionaries

Laymen serving overseas in the American armed forces or as members of diplomatic or economic missions, or employed overseas by American companies, should be "unofficial missionaries," Dr. Alford Carleton told Congregational Christian churchmen last month.

The denomination's foreign mission board intends to invite lay people who are planning to live abroad to training centers, where they will be given some introduction to the life and background of the people among whom they will live. They will be trained as "unofficial Christian evangelists," Dr. Carleton explained. He said that a "handful of missionaries" no longer alone interpret the Christian life "to strange peoples. There is now a multitude of other representatives who, for good or ill, speak to the people of those lands about the Christian West."

Bishop's call on Pope irks Reds

Although nobody knew what Lutheran Bishop Otto Dibelius of Berlin and Pope Pius XII talked about in their recent meeting in Rome, East German Communists charged that the bishop had "slandered" the Soviet Zone government by telling the Pope about its alleged persecution of Christians.

"Neither a clerical coat nor a bishop's hat" would prevent it from calling Bishop Dibelius a cold-warmonger, the East German radio said. East German newspapers said that the visit caused "consternation and anger" among German Protestants.

Officials of the Council of the Evangelical Church, of which the bishop is chairman, said the visit was a private matter. Vatican reports indicated that both Protestants and Roman Catholics realized the need for co-operation between "all desirous of defending their faith and religion against Communist atheism," and therefore no official agreements were necessary.

Bishop Dibelius had called at the Vatican while en route to the World Council of Churches executive committee meeting in Australia early this month. The visit occurred shortly after the Red government in another anti-church move had accused members of the church's railway mission of acting as western spies.

PRINCIPALS IN RECENT NORTHWEST SYNOD ACTION

Pictured at special convention held Jan. 26 are the Rev. John H. Gerberding (left) who was acquitted on doctrinal charges; George P. Crist, Jr. (center) and Victor K. Wrigley, who were found guilty and ousted from the Lutheran ministry. The first two had resigned from their congregations, but Mr. Wrigley said he would remain pastor of Gethsemane Church, Brookfield, Wis., "until the congregation decides otherwise."

Sunday observance sought

In many American communities business establishments were finding Sunday operation profitable. Department stores took telephone orders on Sunday, supermarkets remained open throughout the day, appliance dealers and used car lots advertised special Sunday sales.

Last month a dozen state legislatures were reported considering bills that would put teeth into Sunday closing laws. Protestant and Roman Catholic groups led movements in some communities to curtail business activity on Sunday. Stickers on automobiles in Idaho bore the legend, "I'm not a Sunday shopper." Roman Catholic laymen's organizations picketed markets in Ohio.

In Texas an 1871 law was dusted off to curtail Sunday operations of auto dealers, groceries, cocktail lounges and other enterprises. Similar measures were resurrected by authorities in Ohio and Arizona. The New Jersey legislature got a bi-partisan bill providing stiff penalties for unnecessary Sunday sales after the *Advocate*, weekly newspaper of the Newark and Paterson Roman Catholic dioceses, had waged a strong campaign for such action. Merchants' groups as well as religious organizations backed the measure.

Adventists and Jews object

In Illinois the Supreme Court upheld police action in closing auto salesrooms on Sunday. Dealers in suburban Evanston had objected that they could not compete with Chicago dealers if they had to close on Sundays. In Billings, Montana, Protestant and Roman Catholic churches joined in sponsoring newspaper

ads that said, "The retailer who closes his store on Sunday is thinking of someone other than himself. He ALONE deserves your patronage."

In some western states and in New York, Seventh-Day Adventists and Jewish groups that worship on Saturday raised objections. "When religious leaders resort to civil law for enforcement of a day of rest, they admit that the church has failed," said the Rev. R. R. Bietz, president of the Adventist Southern California Conference. In Missouri Dr. Frank H. Yost, Adventist official, urged that closing laws should require "one day of rest in seven" rather than specifying Sunday.

New York's legislature got 19 bills sponsored by representatives from the New York City area making it legal for those who observe their day of worship sometime other than Sunday to engage in Sunday business provided it does not "interrupt or disturb" the worship of others. The New York State Council of Churches went on record to support exemption from Sunday closing for those "who regularly close their places of business on a day other than Sunday and observe that day as a holy day."

Lawn bowling is permitted

Efforts in some states to liberalize Sunday laws met with sharp opposition. In Massachusetts a bill to allow sale of meat and groceries on Sunday headed for defeat, but legislators were expected to let golf driving ranges remain open all day Sunday and to permit outdoor lawn bowling on Sunday after 1 P.M. A bill to close drug stores on Sunday was killed in committee.

New York legislators were expected to grant an additional hour for Sunday sports. Professional events may now not start before 2 P.M. A new bill would permit baseball, football and other games to start at 1:05.

In Plymouth, Ohio, the board of education decided to continue school band concerts, choral practice and other events on Sundays despite protests from clergymen that such activities interfere with church youth programs. In Lillington, North Carolina, trouble came from a different direction. The Harnett County Ministerial Association adopted a resolution criticizing Superior Judge George Fountain for holding court on Sunday. It said the action sets a dangerous precedent.

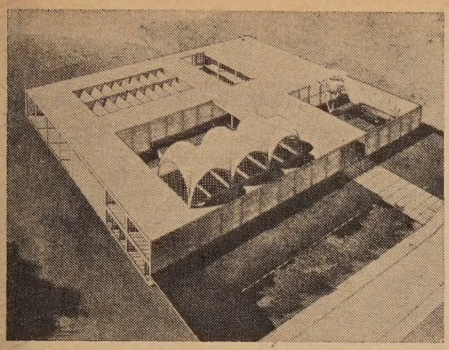
Persecution continues in Colombia

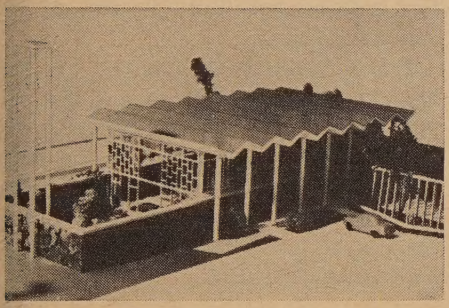
Violent attacks upon Protestants in the South American land of Colombia are increasing, according to a dispatch by Tad Szulc in the New York *Times* on Jan. 23. The persecution "is a methodical campaign openly directed by the Colombian Roman Catholic clergy and abetted by the government," the report said.

Most of the violence flares in small villages in the interior, where Roman Catholic priests are said to incite the people against Protestant missionaries. Most recent incident was the December burning of an Evangelical Alliance chapel in the village of Palmira. It was the 46th Protestant chapel reported dynamited or burned since 1948.

Data gathered by the Colombian Evangelical Federation showed 11 Protestants killed and 23 injured last year. Twelve churches and 181 mission schools were closed. In one incident, dynamite was thrown into the yard of a compound occupied by two women Lutheran missionaries in Boyaca. The Evangelical and United Evangelical Lutheran churches have mission work in Colombia.

Last year government action was





AWARD-WINNING CHURCH DESIGNS

Sketch of "progressive" church and school design for Grace Lutheran (Missouri Synod) Church, Teaneck, N. J. (top), won citation from architecture journal. Design for Augustana Church at Virginia, Minn. (below) was also cited.

started to close all Protestant schools and to forbid proselyting. Colombia's dictator, Gen. Gustavo Rojas Pinilla, and other high government leaders have openly declared their determination to fight Protestantism because it would destroy Colombia's "religious unity" and lead to a "breakdown of morals and national consciousness."

What is religion?

District of Columbia tax court this week faced a difficult question.

Last summer the District's tax assessor sent a $671 tax bill to the Washington Ethical Society. He ruled that ethical culture is not religion and the property of the organization is not tax-exempt.

Dr. George Beauchamp, the society's leader, said he thought its ideas were "truly religious." Members do not accept a formal creed and are "neutral rather than anti" about the existence of God, he said, but atheists would be "unhappy" at its services.

A Unitarian minister and a rabbi came to the defense of the society. The Rev. Ross Allen Weston of the Arlington Unitarian Church told the tax court that religion is "that which binds men together." Rabbi Hugo Schiff defined it as "doing justly, loving mercy, and walking humbly with God."

James L. Martin, the tax assessor who started the whole thing, declared that however high the group's ethical principles might be, the membership included atheists and agnostics while religion begins "with belief in a Supreme Being."

And so forth

Shares in the ULCA's Common Investing Fund had risen to $12.70 on Jan. 1, Dr. Edmund F. Wagner, the fund's president, announced. Gain was $2.70 per share or 27 per cent in the two years of the fund's operation as an "investment trust" for ULCA churches and agencies. Total assets were nearly $4 million. Dividend in 1955 was 42.2 cents per share.

Six programs on NBC television's hour-long color Matinee Theater will be presented under joint sponsorship of the National Broadcasting Company and Lutheran Television Associates, Richard T. Sutcliffe, executive secretary of LTA, said last week. First program will be aired April 2. LTA is a co-operative program of the ULCA, Evangelical, Augustana and American Lutheran churches.

Canadian Affairs

AMONG THE ITEMS in the "Speech from the Throne" read at the opening of the Canadian Parliament last month, was the following:

"A royal commission has been appointed to consider and report upon the development and financing of television and sound broadcasting in Canada."

Canadian radio has always been under what amounts to a government "monopoly." The Canadian Broadcasting Corporation owns a number of stations, and operates the country's two networks. There are many privately owned stations, but they come under the supervision of the CBC.

UNDER THE present system, the CBC provides programs of an educational and cultural nature (as well as giving generous free time for religious periods), on a sustaining basis. The deficit—several million dollars a year—is met from taxes.

The system has been fairly satisfactory, and the complaints that have been raised were not loud or insistent enough to be heeded.

When television arrived, it was put under the same system. Then the howls began in earnest. The CBC claimed that it was producing more programs in its studios than was any of the U.S. networks. But Canadian viewers wanted some of the big American shows, and clamored until they got them.

In the meantime the CBC was finding that TV production can be very costly—many times that of radio. The CBC's several million radio deficit is mounting to many millions for TV. That's why the word "financing" is in the commission's directive.

There is apparently one phase of broadcasting that the commission will not have to study—its use by the politicians.

Parliament was only two days old when the leader of the opposition, the Honorable George Drew, asked, "What about the interesting question of the use of television? This country must be almost unique on either side of the iron curtain. The Canadian people have yet to see the first political broadcast by any of the national parties."

Prime Minister St. Laurent was not long in answering. He noted that the opening of Parliament had been televised "without any impairment of the solemnity and dignity of the ceremony" and promised that there would be no obstacles to the use of television for any legitimate purposes such as that.

HOWEVER, HE WAS "not too favorably impressed by some of the so-called political television broadcasts" he had seen. When the question is raised as to how much time provided at public expense should be made available to political parties, one must always consider whether or not "it is being used in a manner that is really conducive to a proper and dignified conduct of partisan propaganda."

So that's that! "Proper and dignified conduct," speculates one commentator, "probably means plain, unadorned speeches, unrelieved by as much as a joke or a gesture."

"Any kind of showmanship for politicians on TV is strictly forbidden. There can be no tricks of the singing commercial; no gimmicks of the giveaway; no actors or acting, professional or amateur.

"The politician will speak his piece—deadpan—and the nation will click off its television as if it were one big set."

—NORMAN BERNER

Baby Buggy Brigade

By GRACE HARTMAN GEIGER

We send medical missionaries to Africa. Why not send some to crowded areas of big American cities?

A SHRILL SHRIEK shattered the quiet the church. The pastor smiled. The rse said, "Now, there." Only the four-ar-old was seriously concerned about e sharp needle being jabbed in her arm. It was part of the routine at Bethel urch. Doctors and nurses don't usually ck needles in children when they come a church school—but at Bethel the uation is different.

We Lutherans send missionary doctors India and Africa? Why not send them frayed and dingy neighborhoods in a g American city? There are young-sters in the crowded sections of such a city who have little health protection.

Usual procedure for a congregation in a "changing neighborhood" where its membership is no longer resident is to sell out and merge with some other congregation, or to relocate in a desirable suburb. Bethel Lutheran Church in Philadelphia is a congregation that did not retreat from its corner at Fifth and Sedgeley as poor people—of a variety of races—began crowding into the surrounding homes which were growing shabby.

To Bethel Church in Philadelphia 1,700 children have been brought for free clinic service

"OPEN WIDE!"

THAT'S WHY you see so many baby carriages lined up near the corner every Wednesday afternoon. It's time for the clinic. Not a clinic where desperately sick children are rushed for treatment, of course. Philadelphia has plenty of hospitals. This is for children who have health problems which haven't yet caused serious alarm. Families with medium or high income would discover such problems in regular visits to a pediatrician. But people living around Fifth and Sedgeley can't afford luxuries. They may have Blue Cross to cover hospital bills, but they don't have the money to pay doctors for treatment to prevent disease.

BUT BETHEL CHURCH has an unusual idea of itself. It considers the church the servant of the community—even in providing health service to youngsters of the neighborhood. Its idea is no fleeting notion.

This was demonstrated a few weeks ago when the children's clinic moved out of the church school rooms where it has been conducted since 1947 into a sm neat building on Fifth Street which congregation has recently purchased a remodeled. Now the clinic has its o quarters. The property investment v only $21,000, but immense quantities free labor and priceless love went i its development.

Bethel congregation is by no mea wealthy. Its 1,350 communicants g about $25,000 a year for the church bu get (and another $25,000 for ben olences of all kinds). But amazing thin can be done without big financial sources if people have a mind to do the Dr. Ivan H. Hagedorn, Bethel's past almost stumbled into this discovery ba in 1947.

He was talking with a physician of t neighborhood, Dr. Arthur Snyder, wh the subject of the practice of preventi medicine came up. That's when learned that such a man as Dr. Sny (who happens to be Jewish) would c tribute his services one afternoon a we free of charge if the congregation co provide facilities for a clinic.

IT WAS a Red Cross unit, establish in the church during World War II, wh first put Bethel Church in the health bu ness. Church members put in countl hours sewing materials which were turn over to Temple Hospital and the R Cross for distribution.

There was a shortage of space Bethel, especially after the clinic beg in the church school quarters. In 19 a large three-story building adjoining church was purchased, and became Community House.

It was just that. With television th in its infancy, young people of the co munity took to dropping in several e nings a week to watch TV programs, get together to play games, or perh

join one of the classes being held. Not st Bethel members came, but children id young people of all races and creeds e always welcome. Classes in woodorking, jewelry, model airplane making, id others have been scheduled from ne to time. On Sundays the Community House is used for Sunday school asses, and the children's church is held ere during the morning worship service.

MEANWHILE, out of a chance meeting Pastor Hagedorn and Dr. Snyder, ame the establishment of the children's ee health clinic. As the name implies, l services are free. Those who bring eir children make a small contribution -or none, as their circumstances permit. ach Wednesday afternoon, children up 12 years of age are cared for by seval doctors who donate their services to eet this community need.

Vitamins are dispensed, vaccinations id booster shots given, advice on forulae and other help is given to those ho come to take advantage of these services. Almost 1,700 children have been cared for since the clinic was opened.

In addition to the work done for children of the community, the clinic also is helpful to many young doctors who receive valuable training in child care through experience in assisting the regular staff doctors.

WHY, YOU MAY ASK, is the need for a clinic such as this, so great? Bethel is situated in a community in which a number of nationality backgrounds are represented. Prominent among these are families of German, Italian, and Irish extraction, with Italian predominating. There are also a few Negro families in the community.

The houses are, for the most part, fairly small, the families comparatively large. The economic situation is less favorable than in many other parts of the city. Even in this day of high wages, pay checks of the wage earners in this neighborhood are not in the high brackets. Weekly earnings have to be stretched.

There is precious little or nothing for doctor fees and medicines. But children have a way of picking up little illnesses which often require medical attention. The right formula is important, too, in starting a baby off right. Needles cost money, also, and an overworked budget finds relief at the children's clinic when these things are needed. The clothing exchange is another boon to mothers of large families who can exchange their usable but outgrown clothing for others to fit their growing youngsters.

Now another unit has been added to the growing group of buildings necessary to carry on the work of this community-minded church. The dedication, held on Dec. 11, was impressive. Many of the clinic doctors were present, including

"FRIEND OR ENEMY?"

PAST
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MINIST

some who are specialists in their fields, such as an ophthalmologist and two pediatricians. Also available to the clinic, when needed from time to time, are the services of several other specialists for such problems as heart or orthopedic care.

THIS NEW BUILDING has a large reception and waiting room on the first floor. On the second floor are four rooms for examining and consultation. In addition to the children's clinic, the building is also used for Sunday school classes, young people's meetings, committees, and so forth.

About the time the move was made into its new building, the clinic also acquired a new director. Dr. Snyder, who had originated the idea of the clinic and had watched it grow into a vital community institution, found it necessary resign and has moved to Florida beca of his health. Dr. Alfred Green, who worked closely with Dr. Snyder for number of years, was appointed by clinic board of managers to take over duties of director.

BETHEL'S PROGRAM is well-round filling seven days of the week and tak in all ages, from the Boy and Girl Sc groups, a basketball team, and the "C dren Follow Christ" program, for ample, to the Golden Age Club. In tween these age groups is the Mr. Mrs. Club, a lively group of young m ried couples who meet one Saturday e ning a month.

And through the years, although th are numerous churches of various nominations nearby, and a number

hel's people have moved to better ghborhoods, Bethel's membership has ntinued to grow. Its leaders have been n and women who have had the inter- of the community as well as the urch at heart. The present pastor, Dr. gedorn, came to Bethel in 1933 in the ths of the depression years. However, ensive renovations were made in the urch, the new building constructed, and two additional properties purchased. One thing that keeps a church growing a large percentage of young people on rolls and in its activities. Bethel is tunate in having, in general, a mem- rship made up of all ages, but in par- ular in having large numbers of young ople participating in all of its activities. is fortunate, also, in having a pastor o understands and works with youth d at the same time has sympathy and derstanding for the problems of older mbers.

FROM TIME TO TIME unchurched peo- in the community, who take advan- e of various features of the program

"Bethel" is a Hebrew word meaning "House of God." This is what Bethel Church, Philadelphia, has tried to be.

through the week, become aware of Bethel as a place of worship on Sunday. Accordingly, they attend church services, bring their children to be baptized, and then, themselves, become part of Bethel's "family."

The youth of Bethel are interested in their church, in their religious training, and in living what they learn. Their pastor, too, is interested in furthering anything which they feel they would like to undertake. A splendid job was accomplished during the summer of 1955 by the group known as the Sunday Nighters. The Community House was in need of freshening up, so the young people rolled up their sleeves and went to work. Result—a freshly painted, renovated and repapered community house, of which the young people, as well as all of Bethel, are proud. The paper-hanging was the

CO-OPERATION!

only professionally-done part of the project.

Effects of the clinic's accomplishments have been far-reaching. Health standards of the children in Bethel's neighborhood have been perceptibly raised because of the work carried on by the clinic doctors and a corps of women workers from the congregation. The U.S. government's Information Service recently sent packets of publicity to women of 77 countries which included a folder describing the work of Bethel's clinic. A description of the clinic was included because the government was especially interested in the fact that it is an interracial and interfaith project promoted by a local church.

"An adventure in brotherhood" one way in which this clinic has been d scribed. "For where else," asked one the speakers at the recent dedication ser ice, "could a Catholic nun be treated a Lutheran church by a Jewish doctor This was the situation several years ag when a nun from a nearby convent can seeking emergency treatment.

In a downtown church, need has be developed for enlarged space in whi to provide a growing program—not ju for Bethel's membership but for the su rounding community. As Bethel loo back on its 54-year history, it expec to engage in even greater work in th years to come.

I MET THE LWF

By RALPH W. LOEW

At the airport the refugee woman helped me to realize what the Lutheran World Federation is doing

She was obviously a refugee. She might have been devised by a movie producer—this little lady who waited patiently for the plane at Idlewild.

She was short, wearing a heavy black coat, "sneakers" on her feet, a green babushka over her head. She carried all of her possessions in a little black shawl tied together at the corners. She was in distinct contrast to the mink stoles and the nattily dressed persons waiting for the same plane.

An employee of the airlines was polite, ushering her to the plane ahead of the announcement of the flight. Her lined fa was placid and you could not tell wh emotions were playing there.

Buckled into her seat, she loosened h coat and just looked into space. Seve times I turned to look at her, wonderi what the story might be behind this lit lady. At the third glance, I noticed th as she had opened her coat, there w revealed a little button with the lett LWF. That had to be "Lutheran Wo Federation."

As soon as we were aloft, I went her seat, and asked in my *nur ein we*

BIG DAY AT THE AIRPORT
Plane-load of refugees arrives

erman, if she had come from Germany. e explained, with a wide smile, that e was from Linz, Austria, having come ere from Yugoslavia. For ten years she d been in Austria, and now she was on e last lap of her long journey to Buffalo here she was to be reunited with her ildren.

They had come ahead some years be- re, had married, were parents, and she d never seen her grandchildren. The oses in my German were no deterrent. e talked of the kindness of the Lutheran orld Federation and of the meaning the church.

She opened her little bundle and arched eagerly for a letter. I held it ntly, for it was a letter from the Lu- eran World Federation offices. There the top of the masthead was the name Dr. Carl Lundquist. It was signed by e director of the work in Austria.

The letter explained that this lady was Lutheran, that she had lived for many ars in circumstances different than had en known by the church in America. urged the "Lutheran pastor" to whom was addressed to be considerate, thoughtful, helpful in adjusting this new citizen to the circumstances in her new surroundings.

WHEN THE PLANE came to rest before the terminal in Buffalo, we walked from the plane together. There was her waiting family, and the welcome that followed was the blessed culmination of the years of patient prayer and work.

It was also the culmination of the support of the LWF, of the energies of countless numbers of persons who are at work around the world smoothing the way, writing letters, pinning those blessed little badges on people, and winging them across the seas to a new homeland. It was the culmination of gifts to Lutheran World Action and the individual efforts of the thousands who continue to see the larger vision of Christian love in action.

You wondered how many other people waited in their temporary dwellings, hoping for this opportunity and missing it because someone had neglected to consider the matter, or because a church had not thoughtfully considered its responsiblity.

Church Revolt in Japan

By MAUD POWLAS

So eager are some Japanese to free themselves from Weste influence that an effort to create a churchless Christianity is being ma

WE'VE RUN INTO some serious competition in our missionary work in Japan. A made-in-Japan sort of Christianity, called Mukyokai, has stirred up quite a storm. Its chief teaching is that you can be a Christian without belonging to a church.

This churchless Christianity appeals to many Japanese, because it makes so few requirements: no services to attend on Sunday, no financial contributions required, no church organization of any kind, no sacraments to be administered. Every man is free to interpret the Scriptures according to his own light.

SINCE THE MUKYOKAI movement keeps no records, it is difficult to investigate it to learn what it really is. As best I can find out, there are a number of reasons for the present upsurge of this churchless Christianity. Uchimura, its originat had repeatedly prophesied the destructi of the Japanese empire. When th prophesy was fulfilled in 1945, ma Christians and non-Christians came believe that Mukyokai was the true visible church.

Seeing the growing strength of t movement and the number of intellectu attracted to it, the Kyodan (Uni Church) went all-out to win the gro into the United Church. But this unc notice only stimulated the group greater activity. From its beginning movement has been nationalistic. cording to 1952-53 reports to the Jap Christian Year Book, "Many stude disgusted by foreign-sponsored pro ganda in spiritual fields, stopped throw acid-bottles and joined the moveme

Churchless-Christianity was started by Kanzo Uchimura (1861-1930) who was a graduate of Amherst College and is said to have imbibed much of the New England Puritan spirit. Coming back to his country after graduation—evidently with the inflated ego which seems to be extracurricular to foreign education—he became disgusted with the ignorance of the new Christian preachers and jealous of the missionary influence in the infant church. (The first church had been organized in 1872.)

Pulling out from the organized churches, he started his "two J's" movement, Jesus and Japan. "The Reformation of the sixteenth century ended as an arrested movement," he wrote. He envisioned himself as the Japanese Luther to complete the Reformation and carry it as a Japanese contribution to the "degenerated churches" of the world.

As long as Uchimura lived he was the dominant leader of the group, the great teacher to his many followers. Since his death a number of leaders have arisen, causing much confusion among non-church Bible-study groups.

The original leaders had at one time been church members. They knew the teachings and the discipline of the church. But many of those who are rising as leaders today have nothing to guide them except their own interpretation of the Scriptures in a heathen environment.

Through ignorance of a surrendered life they fail to relate their lives to Christ's gospel of love. Also their teachings go off at strange tangents that blend with the native superstitions.

In prewar years the movement was almost entirely among the intellectuals—so much so that one sometimes got a feeling that they themselves thought that the Mukyokai had done God an honor to believe in him. In recent years, however, due largely to the work of Ishiwara and Masaike, who publish their own periodicals and distribute them among farmers and fishermen, nonintellectuals are being coaxed into the group.

Because many are university professors or scholars of high rank, "a contribution is being made to biblical study which is widely recognized even among churchmen. For instance, Uchimura's exposition on *Romans,* Fujii's *Studies on the Prophets,* Tsukamoto's *Gospel Synopsis,* Kurosaki's series of Old and New Testament commentaries and concordances, and Tokyo University President Yanaihara's selected lectures on the Bible enjoy continuing popularity (Report to the Japan Christian Year Book, 1953).

Besides these scholarly works, many magazines and periodicals are being sent out to the ends of the empire, instructing churchless Bible-study groups on the meaning of the Scriptures—which adds up to a paradox on the group's main tenet of faith: universal priesthood in the interpretation of the Bible.

Also, some form of organization and a theological school are being advocated by some of the leaders. Already they have assigned to themselves a place alongside the Protestants and the Catholics, "with a membership of at least one-fifth that of the Protestants."

Organized churches are pointing out to them that when they do these things they cease to be a group or a movement, but become another denomination. And, as happened in Germany at the beginning of the twentieth century, the movement may lose its attraction when it is organized formally. But the rebuttal to this argument is that at least it will have the attraction of being a native denomination and not one "put over" on the Japanese.

The growing success of the movement has brought forth both praise and condemnation, according to the critics' contact with the group. The Rev. Mr. Downs, an officer in the Kyodan, in presenting the quandary to the interdenominational missionaries gathered at Nojiri Lake last summer, lamented the injustice done to the organized church and the stimulus given to a movement that was freighted with irresponsibility and misunderstanding of God's Word. At the Lutheran pastor and missionary retreat last fall, there was a more lenient attitude —"he that is not against you is for you." The discussion was ably led by one of our younger pastors, the Rev. Mr. Eguchi of the Kumamoto church. He summed up the considerations by presenting a five-point challenge to rid the Lutheran church of faults that are driving young Christians into churchless Christianity:

1. We must strengthen our teaching on the church as set forth in the seventh article of the Augsburg Confession. 2. The sacrament of the Lord's Supper must be stripped of its ritualism and brought back to its original meaning of not only a communion with God but also a communion of the saints. 3. Luther's teaching of the universal priesthood must be observed more wholeheartedly by pastors thus sharing the church work more fully with laymen. 4. More emphasis must be placed upon teaching church members to relate the gospel of love to their daily lives. 5. More freedom in self-government must be given to the local congregations, especially self-supporting churches.

This is a timely criticism of the undemocratic governing of the churches by a few self-appointed bishops that prevails at the present time. If the organized churches are to retain a "calm center" in this cyclone, these mistaken practices which have already driven many capable laymen into inactivity, must be corrected. At the same time we should like to point out to the leaders of churchless Christianity that their rocking-chair variety of religion where every man, unshaven and in his dressing gown, without financial or moral responsibility, may lounge around in his own backyard and study the Scriptures for his own enjoyment is not conducive to producing changed lives. It is not likely to win the world to Christ. Such unguided, undisciplined teaching is more likely to start heresies which will rankle and hamper the spread of the gospel for years to come.

Today, however, the church is called to demonstrate within its own congregational life and fellowship the fact that all man-made barriers can be transcended. A church that accepts and reflects the many racial, ethnic, and class barriers of the surrounding community has failed to see its own missionary task as a part of the Church Universal. It is very doubtful whether such racial groups can be truly called Christian churches.

—M. M. Thomas and P. E. Converse in *Revolution and Redemption* (Friendship Press)

WE CAN LEARN FROM THE AMISH

THEIR HORSES AND BUGGIES ARE A HAZARD ON BUSY HIGHWAYS. BUT THEIR EMPHASIS ON SIMPLE LIVING SHOULD BE A LESSON TO ALL

THE TRAVELER crossing Ohio on U.S. Highway 62 is sure to notice something different about Holmes County and its county seat, Millersburg, 39 miles southwest of Canton. On Ohio Highways 76 and 39, too, the tourist will be struck by unique sights which look like pages out of the past.

Bonnets, beards and buggies tell him he is in the Amish country—the largest Amish settlement in the United States, spreading out into Wayne, Tuscarawas, Stark, Coshocton and Medina counties. In Holmes County alone it is estimated that there are 5,000 folk with the distinctive marks of bonnets on the women, beards on the married men, and travel by the old-fashioned horse and buggy.

Millersburg is a very appropriate name for this county seat. "Miller" appears with remarkable frequency on the mail boxes in the Amish country. Among other common names are Yoder, Troyer, Schlabach, Raber, Hershberger. Only 42 Amish family names appear in Holmes County and immediate vicinity. This is evidence of the clannishness of this peculiar people.

MIGRATION OF THE AMISH to Holmes County began in 1808. An advance party had stumbled onto it and had been at-

By ROBERT G. BINKLEY Pastor of Trinity Lutheran Church, Millersburg, Ohio

tracted by its fertile valleys abundant springs, and hilly terrain reminiscent of their homes in Somerset County, Pennsylvania.

Enticed by the generous land offers of William Penn and the promise of religious tolerance, the Amish began to seek homes in Pennsylvania around 1730. Later the westward flow of population carried the founders of the large Holmes County settlement. There are still Amish in several Pennsylvania counties, including the nation's third largest group in the Lancaster area. The second largest settlement centers around Elkhart, Indiana. Smaller groups are scattered throughout the nation, mostly in the Midwest.

The Amish are religious descendents of the Mennonites, who in turn arose out of the Anabaptist movement of Reformation times. A schism among the Mennonites brought the Amish into being in the period 1693-97.

Jacob Amman (after whom the Amish are named) a young Mennonite bishop in Switzerland, won a considerable following with his insistence on serious observance of "the old ground and foundation" of their beliefs.

Both the Amish and Mennonites point to the Confession of Faith, adopted at Dordrecht, Holland, in 1632, as the best expression of their faith. However, there are considerable differences today between Amish and Mennonite religious practices and ways of life.

Even those who live close to the Amish are confused by the branches of the sect and the various names, such as "Beachy Amish," "Sam Yoder Amish," "Swartzentruber Amish."

In the Holmes County settlement there are three major divisions: The Old Order Amish Mennonites—who are the subject of this article. The Conservative Amish Mennonites, usually called "Conservatives," also follow the simple life bu differ from the true Amish in three prin ciple ways—they drive automobiles, us modern farm machinery, and worship i churches. The Amish Mennonites, gen erally identified simply as Mennonites have largely conformed to the moder pattern of life but maintain a vigil agains too great worldliness. In this article the term "Amish" refers to the firs group only.

The Amish constitute an estimate 25 per cent of the Holmes County popu lation. Most of them are farmers, bu there are Amish carpenters, woodwork ers, masons, and a few have entered othe fields. The young women often hire ou to do housework in the homes of non Amish families.

To some extent, the Amish are tri lingual. They converse among themselve in Pennsylvania Dutch, which resemble Palatinate German. The adults also speal English, and High German is used by th preachers in church.

Driving through the Amish country side, one is impressed by the large, plain neat buildings. Usually they are all white The house is often built on the side of hill, with an entrance to the basemen kitchen on the lower side. This arrange ment makes it possible to use the entir main floor for church.

There is often a second house, and pe haps even a third, connected to the bi house to provide for the retired grand parents. The furnishing of the homes somewhat austere. If there are curtain at the windows, they are quite simple an hang straight down.

Most Amish families are large. recent survey in the Mifflin County Pennsylvania, settlement showed th there were seven or eight children in th average family. Bible names are ver

THE AMISH BUILD BIG BARNS
Hard work and neighborly co-operation pay off

opular, but some of them are short-ned. Dan, Andy, Ben, Pete, Abe or Joe ıay be a man's given name.

Their religion is truly a way of life. ohn A. Hostetler, who was raised in an ımish home, says, "the best Amishman nds it impossible to divide sacred from ecular." Since his religion warns him gainst worldliness, he denies himself uch modern conveniences as an auto-ıobile, a tractor, electricity, telephone, adio, television. However, many will ide in a neighbor's automobile, or use is telephone.

The simple dress of the Amish man characterized by the broad-rimmed, lack hat, and the use of hooks and eyes. uttons are considered "showy." Bon-ets and long, solid-color, severe dresses et off the Amish woman. She wears no ewelry—not even a wedding ring. The mish do not seem to concern themselves bout wealth in the manner that most of s do. To them, security is "not just ıoney, but a family, a religion and a ırm."

His beliefs make the Amishman a acifist. This little county had 450 con-ientious objectors during World War II. hat is about 2.5 per cent of the total opulation.

AMONG THE GOOD qualities of the Amish is their industry. They keep up their farms extremely well. They can be counted on to give a good day's work. Recently one of a crew of Amishmen erecting a building across the street from our parsonage laid well over 200 cement blocks in one day.

They are also very generous in their support of what they consider worthy causes. One Holmes County man, a solicitor for the Red Cross "Blood Bank," says that he has never been refused by an Amishman! They take care of their own in a wonderful way. None of them are ever found on the relief rolls.

They have no regular insurance, yet in the case of disaster such as a barn fire, the congregation covers three-fourths of the loss by prorating the members. When it comes time to rebuild the barn, virtually the entire Amish community joins in one of their remarkable, one-day "barn raisings." John A. Hostetler says, "The Amish system provides 'social security' for its members from the womb to the tomb, and a certain guarantee of security even beyond the tomb!"

Only a small number of Amish leave the fold and "go English" or "have their hair cut." One force to deter them is the

"ban" or *"meidung"* (rejecting). The Amishman who buys an automobile or in any other way disobeys church laws can be banned by unanimous vote of the congregation. As the result, he will find himself shunned completely by his own kind. He is excluded from church. Other Amish will not ride with him or eat at the same table with him. The ban can even sever one from his own family. Anyone breaking the ban is expected to confess it at church.

THEIR CONGREGATIONS or church districts are usually made up of about 40 families. They meet for worship every other Sunday in the home of a member. During mild weather they may congregate in the barn. There are no church buildings. In the machine age, it is quite a sight to see a barnyard crowded with 30 or 40 buggies! The alternate Sundays are for visiting.

A congregation has a leader known as a bishop, two assisting preachers, and a deacon. They are chosen by lot from the membership. There is no special training, no salary, and they hold office for life. They must, of course, make their living off their farms. The deacon assists the bishop by pouring the water in the baptismal rite, taking care of the communion elements, reading scripture, distributing hymnals, administering the "poor money" collected on communion Sunday, and so forth.

Not until the age of 16 or more are young people baptized into the Amish faith. There are two communion services a year, spring and fall. The ceremony of feet-washing is connected with the communion, as in the Gospel account of the Last Supper.

AN AMISH WEDDING is a grand occasion, social as well as religious. On a Tuesday or Thursday (the only "marrying" days for the Amish), and most likely in November or December when the crops are in, the long day begins around 9. Bride and groom are taken aside and given marriage counsel by the officiating ministers. The service, including several sermons, lasts most of the morning. It i

READING, WRITING, AND "CIPHERING" ARE ENOUGH
The Amish prefer the one-room school

conducted by a bishop, other ministers and a deacon. In this area, some use is made of the apocryphal book of Tobit in the ceremony.

The wedding is at the home of a relative or friend near the bride's home. At the conclusion of the ceremony, all go to the bride's home for the great wedding feast. The newlyweds are given a place of honor (the "*Eck*" or bridal corner) and feted with delicacies reserved for them. There is a hymn-singing at dinner and afterward. Visiting for the adults and games for the younger generation occupy the rest of the time until all join in the evening meal. The adults then begin leaving for home, but the young unmarried couples stay on and enjoy a midnight lunch of left-overs. Perhaps by 1 A.M. the festive day is ended.

HOLMES COUNTY has certain unique problems. One is related to traffic. Accidents involving buggies and automobiles are common, but somehow the occupants of the buggies rarely receive serious injury. The horse more often does not fare so well. I recall the early warning I received, always to be on the alert for a buggy on the hills and curves of rugged Holmes County. It is part of the oddity of a fragment of nineteenth-century civilization trying to mesh into the gears of the twentieth century.

Education, though, is the major problem. Because the Amish prefer their own schools, divorced from all worldly influences, Holmes has more one-room schools than any other county in Ohio. The Amish conviction that "reading, writing and ciphering" are adequate to make good farmers and housewives impels them to resist formal education beyond the eighth grade.

Officials have been only partly successful in enforcing the Ohio school attendance law, which specifies that only after reaching the age of 16 and satisfactorily completing seventh grade work can a child be excused from further schooling by obtaining a work permit. Consolidation of schools seems a necessity in some districts, especially where heavy Amish concentrations have resulted in small high-school enrollment.

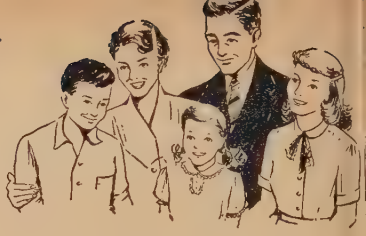
But the Amish vote down consolidation because "it would expose their children to new influences beyond family control." One such influence is visual education. Films are regarded as a violation of the first commandment ("*Thou shalt not make unto thee any graven image or any likeness . . .*").

An Amish preacher is reported to have said to his congregation, "The world is educated; we see about us that the world is corrupt; let us not be a part of it."

DESPITE THE resultant tensions, there are many non-Amish who hold their bearded neighbors in high esteem. Any fair evaluation of these people must recognize their fine qualities. Their hospitality is unsurpassable. Crime is almost unknown among them, and they never resort to the courts. Divorce scarcely has a chance among these simple, God-fearing people.

John A. Hostetler makes us draw up short when he says, "Perhaps the modern, worried and fearful world could learn something from the Amish."

SIN IS WRETCHEDNESS in the bud; wretchedness is sin in the fruitage.
—CHARLES PORTERFIELD KRAUTH



VALENTINES

SUNDAY AFTERNOON can get a little trying at times. Dan and I usually crave rest—just plain physical rest, with one of us snoozing on the davenport and the other occupying the bedroom.

We don't spread out because we are allergic to each other but because we seem to have a strange magnetism for our children at such times. Where we are, all three of the children are likely to end up. In fact, unless we stand on our rights they are likely to bring along a friend or two. By separating, we seem to divide the magnetic pull.

Even so, we dream to the accompaniment of such whispers as, "Is she really asleep? I don't think she is. She just has her eyes closed. O. K., I won't wake her, but where are my boots? I left them right on the steps."

BUT THIS SUNDAY was different. Pete and Susie could hardly wait to get the dining-room table cleared so that they could use it for a valentine factory. Red paper, paper doilies, glossy hearts, satin ribbons, cupids, arrows. More stuff!

"Let me out of here!" I exclaimed.

Karen looked amused. "I remember when we used to make valentines for the whole class like that."

"It's not so long ago," snorted Pete. "I remember you snitched my best heart last year to send to that old Frank or somebody."

"Last year?" she pondered. "Well, perhaps it was. I thought it was much longer ago than that."

"And now you have to have real sickening bought ones for your best boy friends—not for the whole class like us. That's what's really fun—when you get one from everybody."

Susie was too busily at work to pay any attention to the exchange. It didn't mean much anyhow. I was glad to see them occupied so that I could snatch my forty winks in peace and quiet.

As I settled down on the davenport, I heard Pete say, "Are those the ones you're sending, Karen? Funny ones! Hey, let's see!"

"These are some of the ones. No, I'd better not show you. I don't want anybody, not a single soul, to know I sent them and you little kids can't keep things to yourselves."

"Who can't? I never told about—" he started to brag, then stopped just in time. He probably remembered I was within earshot, for the giggles that followed had a conspiratorial ring. I smiled to myself safe from their sight.

THE NEXT THING I knew, the phone was ringing wildly. Pulling myself back from sleep, I waited for Karen to answer. Most of the calls are for her at the times she's home. "Brrr! Brrr!" each peal stabbed straight through me. Apparently Karen wasn't going. I jumped up dizzily.

"Hello. Yes. Oh, Blanche! No, they're not here. It looks," I glanced toward the dining-room, where there was a confusion of valentine makings but no chil

dren, "it looks as though all our children have gone out. I fell asleep, so they couldn't check with me. Want me to find out whether Dan has seen her?"

"It isn't that important, Connie. Barbara is pretty reliable, so I'm not really worried. I just thought that if she was here she could stop by the church on her way home and bring my Common Service Book which I left there this morning."

"Here! Don't tell me you're not going to be at the Luther League meeting!"

"Oh, yes, Bob and I will be there. But the committee in charge of devotions was going to stop here first. Maybe one of them will have a book. We want to select some different collects."

"Then that's all right. I know Pastor Sym won't be out for the meeting because of his cold, and Pastor Ittel is so busy getting ready for Lent. I could just see Dan and me in charge of the youngsters and I don't feel awake enough to think of anything. Remember we're only the assistant sponsors of that group!"

"I'm remembering. And really the young people are doing most of it. That crowd of seniors is wonderful. They've been together long enough to know how they want to do things."

THERE WERE a couple of things I could have said, but none of them seemed worth the effort. "I'm sorry Barbara isn't here. Want her to call you, if she comes in?"

"Please. And see you tonight. 'Bye."

I wandered back to the dining-room. The children must have left in quite a rush. The mucilage jar was lying on its side beside an unfinished valentine. I congratulated myself on getting the kind of jar with a spill-proof rubber tip.

Coffee was what I needed at this point. When I had put the percolator on, I headed toward the stairs to find Dan, only to meet him coming down. "Well, did you wake up, sleepy-head?" he greeted me.

"I think so. When I've had some coffee I'll be able to tell better. Have you any idea what's happened to the small fry?"

"Chuck Mawson's roommate, Jack Fielding, came to take him back to college in his new car. The youngsters mobbed them. In self-defense, Jack offered a sample ride. I gave my consent provided they didn't show how much the buggy will do."

"Oh, Dan. Do you think that will really make any difference, once they're out on the road?"

"Of course, I do. Chuck's in command and he's as responsible as they come. His roommate seems like the same sort."

"I hope you're right. Let's get some coffee." But my memory was doing stunts again. There was a tight band of fear around my heart. I could remember times when adult warnings had gone in one ear and out the other. Well, I could only do what my parents had probably done, remind myself that they were in God's hands.

AS WE DRANK our coffee and nibbled at left-over chocolate cake, we talked of the Valentine-Shrove Tuesday party that was coming up. A lot of people don't approve of it, fearing it will detract from the observance of Ash Wednesday. "But how can it, if our religion means anything?" Dan demanded.

All the time, we were both listening intently for the sound of a car. And we never heard it at all. The car pulled up so silently that the first we heard was the sound of children's excited voices.

They burst through the door, Susie in the lead. "Let me get back to my valentines! I'm going to make Jack the biggest one of all."

WORSHIP NOTEBOOK

The "Worship Notebook" is to be a weekly section of THE LUTHERAN *concerned with principles and practices of worship in Lutheran churches. Questions to be answered here may be addressed to Dr. Edgar S. Brown, secretary of the Department of Worship, United Lutheran Church in America, 231 Madison Avenue, New York 16, N. Y. As frequently as practicable this section will be written by Dr. Brown.*

MY SMALL SON had just watched a long line of cars and trucks roll off a ferry boat. Then it was our turn.

As we took our place on the boat I could tell something troubled him. Cars had come off the boat and cars were going on, yet the boat had not turned around for the return trip. "Daddy," he asked, "which is the front and which is the back?"

My effort at explanation must have hit home, for as we watched another ferry pass us he looked knowingly at me and said, "You sure can't tell if it's coming or going."

THERE WERE a lot of people who felt that way about the United Lutheran Church in America. At the Toronto convention in 1954, the church created a new agency, the Department of Worship. Later, the Executive Board of the church —defining the range of the new department—agreed that one of its functions would be "to elevate the standards of taste and practice in church worship."

Following almost immediately upon this specific directive, there came a quotation from the Augsburg Confession, Article Seven, which states that it is not necessary "that human traditions, rites or ceremonies, instituted by men, should be everywhere alike." Was the church, like a ferry boat, coming or going?

We Lutherans have strong convictions about the Augsburg Confession. It is the first great Lutheran confession of faith, an almost timeless document which states clearly and simply the truths of evangelical Christianity. Second only to the three great creeds, it is our statement of unchanging faith.

We adhere to the Augsburg Confes sion, and we particularly like Articl Seven. In fact, I've often wondered if w don't like that article better than all th rest. "Nobody's gonna tell me what t do," we say, with all the courage of Lu ther appearing before the emperor a Worms.

Furthermore, what we believe we als practice—emphatically at times. Hov often have you heard (or dare you admi you've said it yourself?), "A man ca wear a sport coat in the pulpit if he want to, or" (and this we say a little less right eously) "he can wear a chasuble if h desires. So long as he preaches the gospe and administers the sacraments properly it doesn't make any difference what h does."

THAT'S WHAT we call "evangelical free dom." Ceremonies and all that go wit them are nonessentials, and one can tak them or leave them. That's the way w like it and that's the way we want to kee it. Three cheers for Article Seven!

But hold on a minute! Suppose tha every congregation of the ULCA reall took that particular article to heart. Su pose every pastor took it into his head t

Saint Adiaphora's-on-the-Hill

lo just what he wanted in the services ach Lord's day, making sure only that 'the gospel is rightly preached and the acraments properly administered."

Can you imagine what the result would e? Ceremonial anarchy! "If it gets more eople into the church, the only rule we'll ollow is—anything goes." Can't you see he outcome? At one end of town "Joe Doakes, our friendly pastor" will enter a ion's cage and preach on "Who's Afraid f the Big Bad Lion." Up at Saint Adiahora's-on-the-Hill, Father Formaldeyde will inaugurate the Annual Novena n Commemoration of the Marburg Colloquy.

I DON'T HAVE TO GO ON. You see the oint. It is essential that we all underand the seventh article of the Augsburg Confession as it was meant, not as a certificate for ceremonial carelessness, but as measure which forbids the binding of onsciences.

We soon find that while we want no ne to tell us what we *must* do, it makes or good order if someone will suggest vhat we should do. Once we adopt this ttitude, we soon find that our fear of xcessive extremes is not so terrible.

Thus three American bodies could get ogether in 1888 and produce the Comon Service, a form of worship used by nost American Lutherans today. We find too that because people who know about such matters take time to study and think on these things, we can follow their recommendations and achieve a degree of uniformity not binding upon our consciences but conducive to good order.

After all, we take pride in the fact that we can go into a Lutheran church in almost any section of the country and find things much the same as back home. Seen in broad daylight, the action of Toronto is not confusing. The church adheres to Article Seven, yet tries to improve standards of taste and practice in worship.

TODAY THE WHOLE CHURCH is becoming worship-conscious. It recognizes that the days of informality, often filled with sentimental emotionalism, are at an end. In their place, the church feels the need of a type of service which we Lutherans have done much to perpetuate, and toward which we, together with Episcopalians, are helping to lead other Christians.

While we are teachers, we find there is much we do not know. Showing others, we must be sure of ourselves. Hence the creation of the Department of Worship, and the charge to it, to elevate standards.

The writer of this page expects to aid in this program. From week to week new areas of the worship life of the church will receive his attention and, he trusts, yours too.

He is beginning to find that there is greater diversity in the church's worship than he imagined. He has discovered too that there are many strong partisans who battle fiercely for what they hold, sometimes with more heat than light. He has learned that there are many more, both in the pulpit and pew, who seek help in making the services of worship what they should be. To help them, in these articles, is his goal. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Democracy in home

QUESTION: How far can democracy go among children in a family? Are children to run the home? Is there no longer need of discipline and order in our families? From some statements I hear and the way some parents deal with their children I am wondering whether parents ought to abdicate completely.

A few days ago I was in a home where the children did as they pleased and the parents seemed helpless. I felt that the children were "brats."

REPLY: Democracy in the home is highly desirable, but there are limits beyond which it cannot go. It would be folly to allow small children to set the policies and practices of a family. Each ought to have the opportunity to express his ideas, but, in the actual determining of the home economy, family members' desires may count only to the degree that their maturity warrants. The more mature they are the more weight their opinions may carry. Parents must always hold a degree of authority which may be exercised when needed. Power should be used with tact. Only rarely may it be used arbitrarily, abruptly, or violently.

In the past generation educational extremists and ill-informed persons have given encouragement to letting children pursue their own way, receive no corporal punishment, and be free from any obstruction. Such ideas outran the facts and principles established by experiment and clinical work. The pendulum is now swinging in the opposite direction, but it is not likely to return to the outmoded authoritarian family pattern. It will probably approximate the procedures which are justified by scientifically established facts and principles. Guess work, romantic ideas about children, mere drifting, or an unthinking glorification of "democracy" will not suffice. The closer we keep to what is supported by experimental evidence developed by good psychologists the safer we'll be.

Silent partner

QUESTION: Dick is seven. He attends Sunday school every Sunday. But here is something I can't understand. He won't sing when the children of his department sing, and he won't participate in other things along with the rest of the pupils. I have gone very easy with Dick about his behavior, but his grandmother thinks we ought to force him to sing and take part.

REPLY: Worship and learning should be voluntary. We may do various things as encouragement, but force has no place in either. Any attempt to compel the boy to respond would be resented by him and would probably set him more strongly against what you desire for him.

Just why Dick assumes a negative or neutral, attitude isn't easy to determine. Something may have happened in Sunday school which set off the unusual attitude, or there may have been an unpleasant episode with another pupil or several of them.

It is probably best to do nothing beyond simple pleasant conversation with him, simple explanation, and a little encouragement when he does respond

First Volume of New Luther Edition

Luther's Works. Volume 12. Edited by Jaroslav Pelikan. Concordia. 418 pages. $5.

The reviewer begins his brief comment on this first volume of the new edition of Luther's works with pardonable pride. He remembers the early days of the Philadelphia edition—for a long time only two were completed, then the six as planned were finally finished! Here before him is a promise of something better—fifty-five volumes of Luther in modern English, the largest and most authentic English edition available anywhere!

This is another indication that American Lutherans have lost their inferiority complex. With English becoming the most widely used tongue among Christians, our scholars have seized the opportunity which will enable the monk of Wittenberg to address the world. Once he spoke to his age in a vernacular kind of Latin. Now he will speak to ours in English.

The first volume—numbered 12—contains Luther's commentaries on selected psalms. They are the 2nd, 8th, 19th, 23rd, 26th, 45th and 51st, which are doubtlessly among our favorites. These commentaries come from Luther's classroom lectures, sermons, and devotions in his family circle. They belong to the years around 1532 and show the mature Luther as preacher and interpreter of Holy Scripture.

Luther's preaching is always an exposition of the Scriptures and his exposition of the Scriptures is somehow always a sermon. He needs not, as in the modern *Interpreters' Bible,* have the printer divide the page with a black line lest the two meet. For Luther interprets the text and then bids the text speak to you. For that reason the editor has found it difficult to know whether a particular writing belongs to the teacher's podium or to the preacher's pulpit.

Historical notes which clarify difficult allusions have been placed at the bottom of the page. The print is delightful and the volume well bound. The translation is smooth and idiomatic. American Lutherans—on both sides of the Mississippi—make Luther write in an idiom that is graceful and forceful. The distinguished editor, Dr. Jaroslav Pelikan, and his co-workers are to be thanked.

Our part is to see that we purchase these volumes, and that the libraries of our communities, our schools, and parsonages will likewise be provided with this and with subsequent volumes. For the volume placed upon the book shelf, followed by another and another, will be an incentive on the part of Lutherans and non-Lutherans to know these rich treasures of grace and truth.

BENJAMIN LOTZ
Susquehanna University

Channel of God's Love

Understanding Jesus Christ. By McEwan Lawson. Seabury Press. 185 pages. $2.25.

This is an attempt to present the historical Jesus in such a way that the layman will understand him as "the channel through which God's love for men was flowing." There are some strikingly beautiful phrases which make one see vividly the life in that home in Nazareth: an earthenware lamp "shaped like a slipper and set in a wall bracket," baking days in which Mary used the leaven "which set the dough bubbling with life." The author proves himself a competent lawyer as he sets forth the illegality of the trial of Jesus, or the inconsistency of believing that Jesus was not "still alive" to those first disciples who went forth proclaiming his mission and message.

In the chapter on "Miracles" a distinction is made between miracles of healing and nature miracles. The former are accepted without hesitation but the nature miracles—stilling the storm, turning water into wine, raising the dead—are not affirmed as "miracles." In the closing chapter, "Who was

Jesus Christ?" Peter's confession of messiahship is there. So is Christ's own declaration before the high priest that he is the Christ, the Son of God. There are also these two sentences concerning the Virgin Birth and His Oneness with the Father: "We certainly do not know enough to deny the possibility of this." "He is at one with the Father because he is *obedient* to the Father's will." Both statements are true, but one would like a stronger affirmation.

One cannot read this little book without being drawn closer to that infinite love of an eternal Father forever seeking man in Christ.

Brooklyn, N. Y. HAROLD S. MILLER

Arab-Israel Tensions

Olive Trees in Storm. By Morris S. Lazaron. American Friends of the Middle East. 111 pages. $2.75.

Rabbi Lazaron was a member of an interfaith commission to visit and report on Arab-Israel tensions. He has been a leader in the anti-Zionist movement among American Jews. He observed conditions in Egypt, Iraq, Syria, Lebanon, and Israel. He was not permitted to enter Jordan. *Olive Trees in Storm* is his personal report.

Dr. Lazaron opposed the establishment of a Jewish state, believing that Arab rights to the land should be respected. He believed that the government should be representative of both Arab and Jew. He represents a large sector of American Jews who are not as vocal as the Zionists. Since Israel has been founded, he now accepts the facts of life and is concerned that the nation become democratic and self-sustaining. His observations show a real effort to be objective in his judgments. He interviewed national leaders in each country he visited and was given opportunity to talk with representatives of opposition parties and to many common folk. He visited refugee camps and notes that the Arab governments have been slow to solve the refugee problem, perhaps for political reasons.

One thing is clear to Dr. Lazaron: the Arab refugees and the Arab governments are not willing to accept any solution at this time that fails to return Palestine Arabs to their homes and possessions. The will to destroy Israel is clear. Distrust of America and the Western nations is built on the belief that Israel is their creation and lives only by their support.

On both sides of no-man's land there is no considerable sentiment for any compromise. Arabs will not concede the continued existence of Israel. Israel will not concede repatriation of Arab refugees, fearing a fifth column, and would be unable to solve their own refugee problem if Arab lands are returned to their owners.

The solution Dr. Lazaron advocates demands protection for the Arabs against expansion of Israel by aggression, just settlement for Arab refugee property, economic co-operation between Arab and Jew, to provide outlets for Israeli production, development of water resources for the benefit of both, and the treatment of the whole international and interracial problem as essentially a human problem.

Though conditions have changed since Dr. Lazaron was in the Middle East, his report is built on sound principles of objective observation and is a helpful contribution to an understanding of a complex problem now menacing the peace of the world. AMOS JOHN TRAVER

Hamma Divinity School

Maid of Israel. By Tolbert R. Ingram. Broadman Press. 270 pages. $3.

From the pages of the Old Testament the author has lifted the characters and framework of this novel of stirring action, love and intrigue. It is the story of Syria and Israel at war, and of a beautiful Israelite girl, Miriam, held captive by the Syrians. Miriam's faith remains firm through one tragic experience after another. Neither slavery, siege, nor famine is able to crush her spirit and her trust in God.

Readers familiar with the biblical accounts of Syria's persecution of the Samaritans, and of the roles played by Naaman, Jehoram, Jezebel, and others, will be particularly pleased with this book.

LETTERS

ost Office Explains

IR:

From one end of the country to the other eople read your news item about rural nurches getting "free in county" mailing rivileges for bulletins sent to subscribers. his information originally came from the ost Office Department.

The department says, however, that it asn't finally decided whether rural church ulletins will be given the same "free in ounty" mailing privileges traditionally en- oyed by weekly newspapers. At issue is a echnical definition of "subscriber."

The Wright bill allows church publications f any kind or nature to enter second class ithout maintaining a list of subscribers. he "free in county" clause of the postal ws and regulations says that a second-class ublication goes free of postage to any "sub- criber" living on a rural route or in a vil- ge where there is no carrier service, within ne county where the publication is printed.

However, only one-eighth of a cent post- ge is involved because whether church bul- tins win the "free in county" privilege or ot, they will have to pay only one-eighth f a cent for each piece . . .

GLENN D. EVERETT

Washington, D. C.

(To Mr. Everett, Washington reporter for Religious News Service, our thanks for help- ng clear up the matter. ED.)

Don't Like Church Competition

IR:

May I set the record straight concerning ne opening of Lutheran work in Massena, f. Y.? Your reporter at Syracuse states nat a missioner of the Missouri Synod be- an work in Massena on the day after Pas- or Lenhardt's team had surveyed the field. he fact is that we surveyed the field on ug. 4, placed a full-time worker in the eld on Sept. 8, and another part-time orker Oct. 1. The Lenhardt team made neir canvass about the end of September. The record therefore shows that the Missouri Synod was first in this field.

This incident again points up an unfortunate situation that exists in the area of comity relations. For several years we attended the meetings of the Regional Committee on Missions of the National Lutheran Council. There was a good relationship and a mutual exchange of plans. Then suddenly we are informed that we were no longer welcome.

Since then we have tried to keep in touch with your New York Synod by informing your Missions Department of where we are making surveys and what fields we plan to occupy.

(REV.) WILLIAM A. DREWS
Executive Secretary, Mission Board, Eastern District, Lutheran Church—Missouri Synod
Buffalo, N. Y.

According to the Minutes of the Niagara Regional Home Missions Committee for April 28, 1955, Massena, N. Y., was assigned to United Lutheran Church in America.

It seems to me that in the priority of dates, certainly the ULCA had spoken and had been assigned this field before any word was received from the Missouri Synod.

The obvious answer to Dr. Drews' last question about restoring proper relationships between our two bodies is for the Missouri Synod to become a part of the NLC.

HOWARD A. LENHARDT
Field Missionary, Synod of New York and New England
New York City

Not at All Late

SIR:

I notice in the review of *"Interpreting the Psalms,"* a statement concerning a commentary by Charles T. Fritsch, spoken of as a son "of the late Professor Robert Fritsch."

Professor Emeritus Robert Fritsch, I am happy to report, is very much alive, is still delivering his interesting lectures on the Bible, and still visits the college frequently. He lives near the campus.

J. CONRAD SEEGERS
President, Muhlenberg College

Synod Goes Over the Top In Benevolence Payments

By PAUL J. RENZ

ATLANTA—The Georgia-Alabama Synod exceeded its quota for 1955 benevolence, giving $33,067 to ULCA apportionment, Synod Treasurer Donald R. Spann reported last month. The 1956 quota is $46,892.

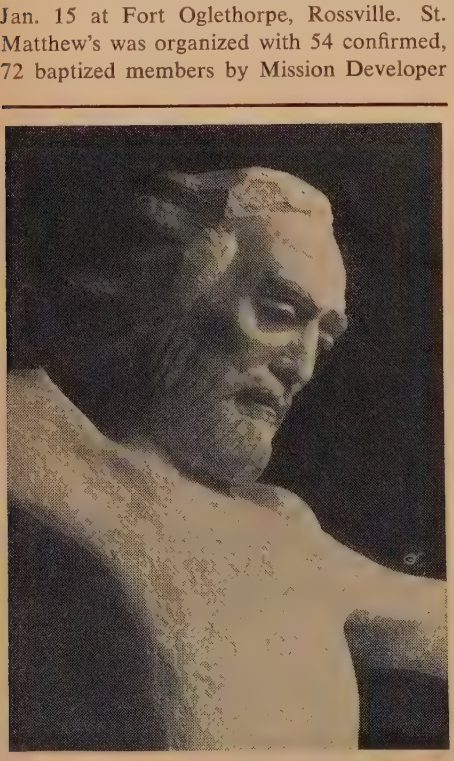
Synod also contributed $3,000 to the Protestant Radio Center in Atlanta. Production of ULC programs at the center has been delegated to the ULC Department of Press, Radio, and Television, but the synod has retained its rights as founding member of the center. An initial $1,000 grant by the synodical brotherhood and subsequent contributions by the synod and Lutheran laymen have assured the ULCA of a one-fifth equity in the $500,000 center.

GEORGIA'S YOUNGEST MISSION was formed Jan. 15 at Fort Oglethorpe, Rossville. St. Matthew's was organized with 54 confirmed, 72 baptized members by Mission Developer Lloyd H. Seiler. Synod President C. E Fritz and Central Conference President Vance Daniel preached at services on organization day.

Mission developer at Columbus, Ga., is the Rev. Richard M. Hollinger of Fairfax S. C. He began work Feb. 1 in a promising field close to Fort Benning, one of the larges U.S. military installations. A parsonage has been purchased.

A field in the East Lake area, Mont gomery, Ala., will be developed by Pasto Paul Hamsher of Grace Church, St. Albans West Virginia.

MILAN DE LANY was ordained and com missioned as missionary to Tanganyika a Redeemer Church, Atlanta, on Feb. 5. A so of educational missionaries in the Africa territory, Mr. De Lany, who received hi theological training at Philadelphia Semi nary, spent most of his life in Tanganyik where he engaged in education work. H returns to the territory this month as or dained missionary, assigned to the LW Commission on Younger Churches and Or phaned Missions. Dr. Earl S. Erb, secre



"CHRIST OF BERLIN" was en route to Gle dale, Calif., this month. Statue by Knud Knud sen was bought by wealthy industrialist Joh Bruecker in Germany and donated to his co gregation, First Church, Glendale. Face Christ, originally resembling that of Linco (see "The Lutheran," July 13, 1955), wa changed to comply with Bruecker's request make it conform to more traditional concep Cut shows statue before it was cast in bron in Berlin. Finished work of art weighed half ton, was heaviest piece of "luggage" S. "United States" had ever permitted aboar Mr. Bruecker made four trips to Germany with year in connection with statue which will dedicated at special service Easter Sunda

tary of the ULCA Board of Foreign Missions, preached and Dr. Fritz performed the act of ordination.

Governor Marvin Griffin's proposed law for taking over public schools "in case of emergency" has been approved by the Georgia Senate. Opposition is developing in the House, but only minor changes are expected. Chief opposition is not directed against the law as such but centers around provisions giving the governor complete authority over the closing of schools, and the general lack of detailed instructions as to how the law is to be administered.

Pastor Donald R. Poole, Our Savior Church, Albany, Ga., has accepted a call to Shades Valley, Birmingham, Ala., effective March 1. Pastor Poole is a member of the synod's executive committee and chairman of the parish education committee.

Bishop Hanns Lilje of Hannover, Germany, will speak in Atlanta's Lutheran Church of the Redeemer Feb. 26. The LWF president is touring the U.S. after having attended the All-Asia Lutheran Conference in Madras, India. The Newberry College Choir will sing at the Atlanta service.

The Gettysburg College Choir, directed by Dr. Parker B. Wagnild, sang at Resurrection Church, Augusta, and at Redeemer Church, Atlanta, on Feb. 5.

The Evangelism Missioner Training School for the Georgia-Alabama and Mississippi synods was held Jan. 16, with Pastor E. Dale Click and Dr. J. A. Keisler directing . . . St. John's Church, Rincon, Ga. (Dr. Charles Shealy, pastor), will be dedicated Feb. 19, debt-free.

HAWAII

Lutheran Church Grows at Pearl Harbor

By CLARICE K. ALLPORT

HONOLULU—Just two miles from the rusting hulk of the U.S.S. Arizona on Gwen Walk is the Lutheran Church of Pearl Harbor. The congregation, which now numbers 87 communing members, consists of military personnel and their dependents. One of its unique features is an almost 50 per cent turnover in membership each year.

The quonset huts, in which it worships, are thoughtfully furnished to provide appropriate atmosphere. Last November, the congregation moved to its new location after it had been informed that it must relocate within 30 days. It met the deadline and moved to a 2½-acre property it hopes to lease from the Navy. If this lease is granted, the first tangible assurance of permanence will be a reality, and a church will be built with assistance from the Board of American Missions.

The Sunday school is unusually large for the size of the congregation. Average attendance is 180 with enrollment running as high as 365. A staff of 31 teaches this group, but with the rotation of service personnel at regular intervals, the strain on organizational structure is extreme. An active Women of the Church group is providing an outlet for young wives and mothers. The pastor's wife, Mrs. Marguerite Fincher, was recently elected president of the Hawaii Conference, United Lutheran Church Women.

The Rev. Everett Jensen began work as mission developer in the Pearl Harbor area in 1948. The congregation was officially organized in 1950, and the Rev. Waldemar Hintz was called as first full-time pastor. He served until 1953.

Hawaii is approaching the date for the Lutheran Evangelism mission. In Honolulu, the date is Feb. 19-23. Dr. Carl Tambert, Dr. Donald Hauser, Pastor Ross Hidy and Pastor Paul Nakamura are missioners. The Rev. Ross Hidy will be missioner from Feb. 26 to March 1 at Lihue Church, Kauai. Pastor Glen Balsley is area chairman, Pastor James Fincher secretary.

Pastor and Mrs. Gene Vosseler arrived in the Islands just before Christmas to serve the newly organized congregation at Kailua

HAWAII . . .

on windward Oahu. The Vosselers were former missionaries to British Guiana. Pastor Vosseler's predecessor was the Rev. Franklin Swanson who is now serving a mission congregation in Decatur, Illinois.

The Luther League convention was held on the Island of Kauai Dec. 28-30. Seven young people flew to the conference from Oahu; 14 attended from Kauai. Miss Ann Pasjcak, Pastor Gene Vosseler and Pastor Thomas Allport were in charge. A special speaker was Russell Ward, field supervisor of the Lihue Plantation and active layman of the Lihue congregation.

A spring conference will be held during the Easter vacation at St. John's Church, Kailua. A Luther League has recently been organized by young people at the Lutheran Church of Honolulu.

MICHIGAN

Five Missions to Be Organized This Year

By CLYDE G. STEELE

DETROIT—Five new missions were organized in the Michigan Synod last year, and five are scheduled to be formed in 1956. Leading this year's list was Our Saviour's Church, Saginaw, which was organized Jan. 29. The mission was developed by Pastor Carl F. Kaltreider. Synod President Frank P. Madsen led the organization service. Dr. Gustave W. Weber, pastor of Glenwood Church, Toledo, preached.

MICHIGAN is the second fastest-growing state east of the Mississippi, surpassed only by Florida. The NLC has been studying population trends in the state. In the Detroit metropolitan area, 67 fields have been proposed for further study. The Michigan regional committee allocated 17 new fields in December, of which seven were assigned to the United Lutheran Church, six to the American Lutheran Church, and four to Augustana.

The Michigan area Lutheran Refugee Service reported that 445 assurances had been received for a total of 1,050 persons by Jan. 1. National Lutheran Council churches and their agencies accounted for 794; the Lutheran Church—Missouri Synod for 256. One ALC congregation (Faith, Detroit) provided job and housing assurance for the resettlement of 24 refugee families totaling 51 persons. Said Charles Miller, LRS field representative: "Lutheran church members have their hearts in the right place."

DETROIT Lutherans went the extra mile this year in the LWR clothing drive. In previous years they had struggled to fill two box cars, but filled three to capacity in 1955.

For the second successive year the Michigan Synod led the ULCA percentage-wise in benevolent giving; 1955 figures show that Michigan gave 131 per cent of apportioned benevolence, and 121 per cent of its Lutheran World Action quota.

Christ Church, Detroit, was scene of the Michigan Synod missioner training school Jan. 25-26. The two-day meeting was under the leadership of the Rev. Richard Albert, synod chairman for evangelism.

Representing the ULC Board of Social Missions, Dr. C. Franklin Koch spoke on the "Mission Week" and the "Ongoing Program in the Congregation." Dr. E. E. Flack of Hamma Divinity School presented "The Congregation Prepares for the Mission," and "Preparing Lay Visitors and Leaders." Dr. Ralph W. Loew of Buffalo, N. Y., discussed the "Mission Service," and "How and What Shall the Missioner Preach?"

Speakers for the synod were the Rev. Otto F. Reble ("The Missioner's Identification with Host Congregation"); the Rev. Clyde G. Steele ("Public Relations in an Area Mission"); Dr. Calvin F. Stickles ("Reaching All Men with the Gospel"); and Dr. Madsen ("What This Program Means to Our Synod"). Almost all synod pastors attended the sessions.

NINETY MINISTERS assembled at the University of Michigan Lutheran Student Foundation, Ann Arbor, for the conference of NLC Pastors of Michigan and Northern Ohio, Jan. 16 and 17. Although the Michigan pastors' conference was in progress on the campus at the same time, nearly one-third of the 300 invited ministers came.

Principal speaker was Prof. L. David Miller, dean of the School of Music, Wittenberg College, who discussed the "History and Interpretation of Our Lutheran Liturgy," and the "Interpretation of Our Liturgy" with emphasis on the new hymnal.

Dr. Gerhard Lenski, of the University of Michigan Department of Sociology, spoke of the "Church and the Problem of the Aged," Prof. Ralph W. Hammett of the university's School of Architecture and Design on "Designing the Liturgical Church." One of Mr. Hammett's recent works is the remodeling of Trinity Church, Battle Creek, Michigan.

Special feature of the conference was a recital on the Baroque-style chapel organ recently installed in the Foundation by Prof. Robert Noehren, the university's head organist.

Holy Trinity, Niles, called as pastor H. Allen Maxwell of Chicago. Mr. Maxwell, a former E.U.B. minister doing graduate work at the Chicago Seminary in Maywood, was ordained and installed by Dr. Frank Madsen Feb. 5. The Rev. Ivan Ross developed the mission congregation.

NEW YORK

Evangelism Mission Impact Already Felt in Albany Area

By CLAYTON G. VAN DEUSEN

ALBANY—Although the evangelism mission is still far away from the Eastern Conference territory—it isn't due here till the spring of 1957—it is already "winning friends and influencing people" out of all proportion to its remoteness in time.

First Church, Albany, was scene of one of three workshops which sparked the mission in the New York and New England Synod in December. Within a month began the succession of missioners going from this conference into other areas. Eight pastors began missions on Jan. 22 in and around

TOKEN OF APPRECIATION from German Federal Republic was Officer's Cross of German Order of Merit bestowed upon Pastor Gerhard G. Dietrich in recognition of six years of service in Germany.

Pastor Dietrich was first an emigration consultant, then an LWF social services director in West Germany. He is now pastor of Palm Church, Palmyra, Pa.

German Consul General Adolf Reiferscheidt (right) made presentation in New York, praised Pastor Dietrich for his "great contribution to the spirit of understanding between our two countries," Lutheran World Federation for its "noble and generous aid program" organized in Germany.

N. Y.: ALBANY . . .

Pottsville, Pa. They were Pastors John Campbell of Manorton, Russell Greene of Berne, Paul Henry of Red Hook, Ellis Kretschmer of Rensselaer, Ray Kulman of First Church, Schenectady, Alvin Messersmith of West Camp, Arthur Olsen of Central Bridge, and Robert Reisch of Richmondville.

The experience of being a missioner, the pastors reported, is a source of inspiration and enthusiasm. "Evangelism work is everything but fun—it is hard work—but I enjoy it," one wrote home.

THE PRE-LENTEN RETREAT brought to the conference Dr. William R. Seaman of Souderton, Pa. Addressing the ministerium in Trinity Church, Albany, on Feb. 1, he dealt with the pastor's devotional life and his preparation for Lent. Participants in the Communion service were Pastors Richard Bertram of West Sand Lake, Frederick Auman, Jr., of Glenville, and William Rittberger of Hartwick-Burlington parish.

AN ATTENDANCE RECORD for the Eastern District Luther League was set in January, when over 250 gathered for the missionary rally despite slippery roads in the morning. Announcement was made that the state Luther League convention next June, has been transferred from Wagner College to Hartwick College at Oneonta.

Third Church, Rhinebeck, the Rev. E. S. Jaxheimer pastor, will launch a building fund campaign for a parish house.

A SPEAKER on Radio Free Europe preached at the thank-offering service of Emmanuel Church, Albany. He is the Rev. John L. E. dePapp of Rhinebeck, N. Y., a native of Hungary, who has preached twice on the overseas broadcast.

BROTHERHOOD OFFICE MOVES

The executive offices of the Brotherhood of the United Lutheran Church in America have moved from Bethlehem, Pa., to 231 Madison Ave., New York 16, N. Y.

HOWARD L. LOGAN,
Executive Secretary

Rochester First Stop On Bodelschwingh Tour

ROCHESTER—There was standing room only at St. Luke's Church in Rochester, N. Y. on Jan. 23, when Pastor Friederich von Bodelschwingh of the Bethel institutions at Bielefeld, Germany, presented an illustrated lecture on the work of the big inner mission institutions he heads.

Dr. and Mrs. Bodelschwingh's visit to America is sponsored by the U.S. State Department. The Rev. Carl Betz and the Rev. M. Luther Sievert issued the invitation to the visitors, who made Rochester the first stop on their crosscountry tour.

Chaplain Albert R. Horn of the Rochester Lutheran Inner Mission escorted the director of Bethel and his wife on a tour of institutions in the city, visiting the men's service center, the county hospital and home, the state hospital for the mentally ill, and St. John's home for the aged. Wives of Lutheran pastors in the Rochester area met with Mrs. Bodelschwingh, who holds a doctor's degree in theology, at a reception at St. Luke's parsonage.

The good-will offering at St. Luke's, together with additional gifts which kept pouring in, plus a donation from the church's missionary society, amounted to $450 for Bethel.

PACIFIC SOUTHWEST

Hundredth Congregation To Join Synod in March

By HOWARD L. LOGAN

LOS ANGELES—The Pacific Southwest Synod's 100th congregation is approaching organization date. Streams in the Desert Church, Tucson, Ariz., will be organized March 11 by Pastor Garrett F. Genszler.

Preceding the Tucson congregation are two other missions — United Lutheran Church, Monterey, Calif., scheduled for organization Feb. 12, and United Lutheran

(*Continued on page 40*)

A WITTENBERG College choir of 75 voices will visit 14 cities in three states during its annual tour, Feb. 26-March 11. Schedule includes concerts at Zion Church, Wooster, O., Feb. 26; First, Lorain, O., Feb. 27; Messiah, Cleveland, Feb. 28; Holy Trinity, Toledo, Feb. 29; St. Luke's, Youngstown, Mar. 1; Holy Trinity, Buffalo, Mar. 2; Concordia, Rochester, Mar. 4; Grace, Bethlehem, Pa., Mar. 5.

Also, First, Johnstown, Pa., Mar. 6; Grace, Dover, O., Mar. 7; Trinity, Canton, O., Mar. 8; St. John's, Zanesville, O., Mar. 9; St.

CHOIRS

Paul's, Newark, O., Mar. 10; St. Peter's, Lancaster, O., Mar. 11. Sundays, from June 24 to Sept. 2, the choir will appear on the United Lutheran series of the Protestant Hour over 300 NBC radio network stations.

ALREADY ON TOUR is the Gettysburg College Choir, now visiting Southland cities on the longest trip in its history. Tour started Jan. 25, ends Feb. 9, will carry Director Parker B. Wagnild and 55 singers more than 2,000 miles for a total of 24 concerts.

THIEL COLLEGE and the Pittsburgh Synod are sponsoring a series of choral clinics, first of which was held at Zion Church, Greensburg, Pa., Jan. 14. Others will be at Butler, Pa.; Pittsburgh, and Erie.

Crosscountry

IT WAS A SPECIAL CHRISTMAS TREAT for Ricky and Jack, two boys selected among the children of Parkland Lutheran Home in Everett, Wash. They were guests at a party given in their honor.

A chaplain called for them at the home. They were driven to the place where the party was held, received by two of their hosts, assigned the place of honor at the dinner table, and given six boxes filled with candies and toys for the other children to take home.

The party, Ricky and Jack agreed, was a memorable event. Reporters thought so, too. The place where the party was given was Washington State Reformatory in Monroe. The hosts were the prison inmates who had asked permission to entertain the children for Christmas. Explained the convicts: "We want to see that these kids who haven't much will get a chance so they won't have to follow us."

ENDEMIC MALADIES were the topic of discussion. A consultation had been called to establish whether a city had to be placed on the critical list. Search for "the most effective prescription" was the main reason for the gathering which had as "head diagnostician" ULC Secretary F. Eppling Reinartz.

Calling the consultation was a Christian Action chapter. The city to be investigated was New York. Suggested treatment for the "endemic malady" was evangelism. Following the invitation, ministers of all Protestant denominations gathered in February at a Presbyterian church to discuss how evangelism could help "relate the gospel to the turmoil of the world."

PRESCRIPTION OF ANOTHER KIND was proposed by Methodist Bishop Gerald H. Kennedy of Los Angeles to parish committees seeking to get rid of allegedly "inefficient" ministers. He suggested, among other things:

"Start paying the pastor a living wage. He's probably been on starvation wages so long he'll eat himself to death.

"Rededicate your life to Christ, and ask the preacher to give you a job to do. He'll probably die of heart failure.

"Get the church to unite in prayer for the preacher. He'll become so effective some large church will take him off your hands . . ."

PACIFIC SOUTHWEST . . .

(*Continued from page 38*)

Church of Duarte, a Los Angeles suburb, whose organization date is March 4. Developers for the two missions are Pastor James R. Spaid and Dr. A. C. Knudten.

Plans for presentation of the articles of incorporation to the California Secretary of State have been completed by the committee preparing establishment of a Lutheran college in California. Chairman Dr. G. Falde, ELC, attended the Lutheran education conference in St. Louis. Following incorporation, the committee plans intensive search for property. Committees have been named for location and site, incorporation, library and faculty.

The five Lutheran bodies participating in the preliminary stages are the American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, United Evangelical Lutheran Church, and ULCA.

SOUTHERN CONFERENCE held a church councilmen's institute at First Church, Glendale, under the leadership of Conference President John Simmons, at which conference committees discussed their work with councilmen. Following Vesper services, a reception was given honoring Howard L. Logan, manager of the United Lutheran Publication House's Los Angeles branch, who was recently elected executive secretary of the Brotherhood of the ULCA.

National Lutheran Council churches in the Sacramento area joined forces in an evangelism campaign during the last part of January and early February. The mission was directed by Regional Director Ross Hidy.

AMONG THE CHURCHES: St. Andrew's Church, San Mateo, the Rev. J. Henry Meyer pastor, increased the number of services starting in February . . . St. Mark's Church, San Fernando, has agreed to sponsor a refugee family expected to arrive soon . . . Trinity Church, Pasadena, is installing stained-glass windows . . . First United Church, San Francisco, whose 1953 budget was $8,100, set the 1956 budget at $19,000.

PENNSYLVANIA

LLM Executive Committee Convenes in Harrisburg

By VIGGO SWENSEN

HARRISBURG—A three-day meeting of the executive committee of the Lutheran Laymen's Movement for Stewardship was held in Harrisburg at the end of January. Chief business was adoption of a budget of over $400,000 to provide funds for a motion picture, expansion of the LLM fund-raising counseling service, addition of staff members to conduct stewardship sector projects in more than a dozen ULCA synods in 1956.

The committee's dinner meeting for pastors and laymen of the area was held Jan. 27 in Zion Church. Speakers were LLM Executive Director Henry Endress and Central Pennsylvania Synod President Dwight F. Putman.

The Rev. Herbert W. Stroup, Jr., of Trinity Church, Camp Hill, was elected to head the Tri-County Mental Health Association —newest chapter of Pennsylvania Mental Health, Inc., at a meeting in January.

ATTEMPT TO LEGALIZE BETTING FAILS IN PENNSYLVANIA

FOURTEEN DEMOCRATS failed to force a House vote on a bill calling for a state-wide referendum on legalizing horse-race betting in Pennsylvania. A standing, unrecorded vote on Jan. 16 defeated a resolution introduced by the 14 representatives calling for consideration of one of the bills, which has been in the hands of the committee without action since its introduction last March. Rep. Marvin Bazin (D-Phila.) headed the move against inaction of the House Rules Committee which has had several referendum bills under consideration since early last year. "We are not trying to force horse racing on the people," Bazin told the House. "This will just give them the right to say whether they would like to pay some of their taxes in this manner."

Visitors commissioned in evangelism campaign at St. Matthew's, Harrisburg

Shoop's Church, Colonial Park, will raise funds for the erection of a church at a new location. The 2½-acre site has already been purchased. Financial effort is to begin in mid-April, according to Pastor George C. Serbe, Jr.

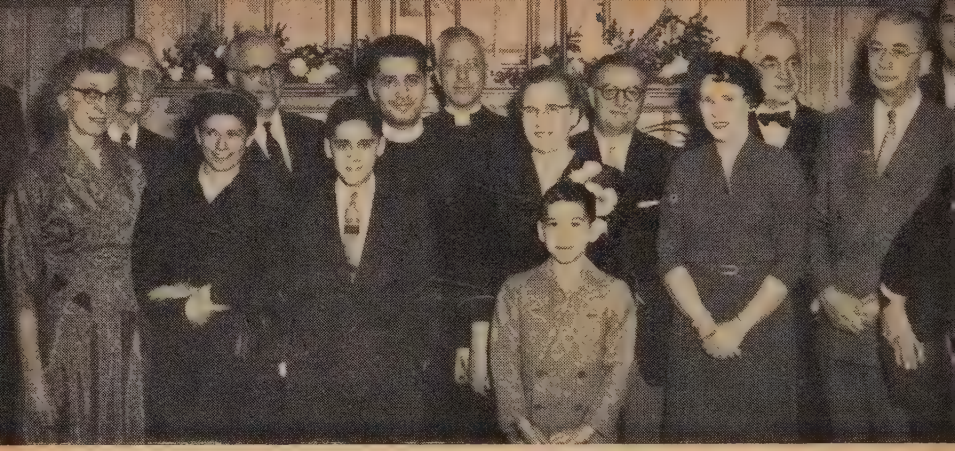
Evangelism was the emphasis from the pulpit of St. Matthew's Church, Harrisburg. Stewardship Committee Co-Chairmen R. E. Shuttlesworth and Lee Lichliter followed up with a request for 100 visitors. The response was immediate and enthusiastic. After two instructional sessions led by Pastor Arthur Yeagy, assistant to the synod president, visitors were commissioned Jan. 1 (see cut) and made their calls. According to Pastor Harold B. Helfrich, the visitation resulted in 25 per cent increase in church and church school attendance, greater unity, and better understanding of Christian discipleship.

Over 100 persons attended the first session of the School of Industrial Relations Jan. 16 in Augsburg Church. George R. Palmer, Jr., personnel director of Joseph Horne Co. of Pittsburgh, said, "Sound labor relations are based on the free enterprise system, and on appreciation of the Christian principle of inherent worth of the individual. Most labor-management difficulty is based on the bad habit of thinking emotionally rather than on the facts at hand." The school was sponsored by the East Penn Conference social missions committee. The Rev. Franklin E. Patschke was chairman of the arrangements committee.

Central Pennsylvania Synod Secretary Ralph Robinson reports $1,348,750 contributed to apportionment. This is 114 per cent of the goal, and represents the largest amount ever contributed in the history of synod. LWA contributions totaled $237,594 or 111 per cent. Total receipts were $1,808,339. Of the synod's 626 congregations, 361 met or exceeded their benevolence quota.

Jewish, Protestant, Catholic, and Eastern Orthodox groups will underwrite the purchase of an organ for the chapel in Dauphin County's new jail, under construction in Swatara Township. The instrument will be paid through contributions.

Salem Church, Oberlin, broke ground for its $50,000 church school building in December. Pastor is the Rev. John S. Bishop . . . A $30,000 wing of Christ Church, Duncannon, was dedicated Dec. 18, concluding a two-year expansion program. The Rev. Robert E. Nale is pastor.



THIS WAS HIS LIFE, Pastor E. Raymond Shaheen discovered at the farewell party given him by his congregation, Messiah, South Williamsport, Pa. Leaving for St. Luke's Church, Silver Springs, Md., 600 members of his church gathered for party patterned after TV program at which surprise guests, who had appeared at significant moments of the pastor's career, recalled instances of his life. Lining up with him on platform are, front left to right: Third Grade Teacher Helen Rommelt; pastor's sister, Helen Muffley; sons David and John; script writer Lucille Metzger; Pastor Harry Miller of St. Luke's Church, Williamsport, Pa.; Master of Ceremonies Boyd Tobias. Back row: Church Council Secretary David Thomas; Pastor O. E. Sunday, Montoursville, Pa.; Dr. G. Morris Smith, Susquehanna University; the Rev. George Harkins, assistant to ULC president, who sang at Mr. Shaheen's wedding; Al Carducci, pastor's barber and friend; Dr. Harvey D. Hoover, Gettysburg; William J. Shannon, member of Messiah Church. Mr. and Mrs. Shaheen are at center of group.

Marriage Service Plan Contemplated by Synod

By LUTHER E. FACKLER

PITTSBURGH—A "Marriage Service Plan" is presently being studied by the Pittsburgh Synod's executive committee. The plan was drawn up by the social action committee which pointed out that many unmarried church members lack opportunity for meeting desirable mates and are frequently exploited by professional marriage service bureaus.

Objective of the service is to introduce unmarried Christian men and women to each other under church auspices. The service would be made available to members of synodical churches under the direction of the social action committee.

The program would be explained to the pastors; all confidential files would be kept by the committee. Information cards would be provided through the pastors to those seeking advice. Copies of the two cards would go to the pastors of the persons involved. The pastors would then arrange a meeting with the two parties. The meeting would be of a preliminary nature and im-

Victory bells have been ringing throughout the Pittsburgh Synod. Not since 1928 had the synod been able to attain any of its special financial appeals. But in 1955 the Home Mission Advance for $225,000 was overpaid, apportionment receipts were 105.99 per cent. ULCA and synodical boards and institutions were paid 106.85 per cent; 106 per cent went to Lutheran World Action.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

ose no obligations on those seeking help. Ministers would be available for further ounseling should the introduction lead to arriage plans. The husband's pastor would ntinue to maintain interest in the couple, nd submit periodical reports to the board r a year following the date of marriage.

"The Festival of Faith," a pre-Lenten eek of services, was the result of the com-ned efforts of laymen and clergymen in orth Borough, near Pittsburgh. Services ere held nightly with Dr. Charles Bradley empleton, famous evangelist, as guest peaker. Two neighboring churches were sed to accommodate overflow audiences nd linked by a closed television circuit. treet banners, trailers on movie screens, ound trucks, window displays, and news-apers advertised the festival.

HOME MISSIONS

ALIFORNIA: New congregation at Buena ark has taken the name Good Shepherd. Wel-ome gift of $500 came from Christ Church, ettysburg, Pa., home church of Mission De-eloper Howell S. Foster.

LORIDA: Our Saviour's Church, Gainesville, ith the help of the Florida Synod and the Na-onal Lutheran Council Student Service Divi-on will purchase additional property adjoining e campus of Florida State University.

ANITOBA: Winnipeg will soon have a new ongregation, to be named St. Stephen's. At-ndances average 75, Mission Developer Eric . Sigmar reports.

OUTH CAROLINA: A real estate company as donated a $2,250 building lot to St. Philip's hurch, Myrtle Beach.

ALIFORNIA: Pastor R. W. Varblow and seven en of his Walnut Creek parish spent Christmas e shoveling mud out of homes after the pre-hristmas floods had struck. "We had a better hristmas for having been able to help some o desperately needed help," he reported.

ICHIGAN: Value of property purchased for e mission at Garden City has soared with the erection of 800 new homes in the vicinity. The Rev. G. H. Volkmar is mission developer.

NEW JERSEY: Mission congregations have held services in many unusual places, but recently organized St. Luke's Church at Washington has a unique meeting place—a museum for antique automobiles. The congregation was organized Jan. 15 by the Rev. Herbert S. Hinman.

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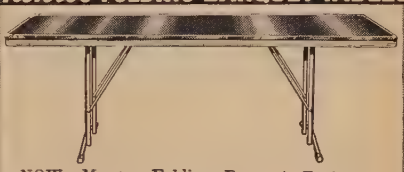

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WESTERN CANADA

Over 17,000 Immigrants Assisted by Canadian LWR

By E. G. GOOS

EDMONTON, ALTA.—Canadian Luthera World Relief assisted 17,029 immigrants t find new homes in Canada, Dr. Re Schneider, president of Canadian Luthera World Relief, reported to the annual mee ing in Winnipeg, Man., in December.

More than two and a half million dolla were advanced in travel loans by Canadia Lutheran World Relief or the Luthera World Federation. Repayments, Docto Schneider said, are being made at the ra of approximately $50,000 a month.

Originally beginning with a loan fund o $125,000 contributed in equal amounts b LWF and the Lutheran Church—Missou Synod, Lutheran World Relief now hol $312,140 in trust in the revolving fund. has collected and deposited $225,000 in th LWF, Geneva, savings account.

The executive secretary of LWF, Dr. Ca E. Lundquist, attended Lutheran World A tion conferences in Edmonton, Alta.; Sa katoon, Sask.; and Winnipeg, Man., in Fe ruary.

THE SECOND ULCA mission in Edmonto Alta., is finally coming into its own. Th Rev. Arnold R. Wilke began work as mi sion developer in the fall of 1954, after th Western Canada Synod, through help fro the Board of American Missions, had tak title to a site on a main highway leading in the city from the southeast.

The little group of prospects lost both mission developer, called to the office synod president, and its place of worshi a community hall which was demolished make room for other buildings. The grou encouraged by Director of Church Exte sion Elwood L. Bowman, undertook to bu a house-chapel. An early and rigorous wi ter coupled with multiple building regu tions provided many hindrances. On Ja 29 the chapel was ready for dedication.

President Wilke outlined in his address
e relation of the mission to the synod and
the United Lutheran Church. Other pas-
rs from surrounding congregations spoke
the significance of the altar, pulpit, and
her appointments in a Lutheran church.
A newly organized choir and a band from
neighboring congregation supplied music.
steering committee of seven assists the
stor in getting the group ready for or-
nization in the spring. Construction of
e chapel was in the hands of Eric Lange,
active Luther Leaguer from Trinity
urch, Edmonton.

Pastor F. E. Gaertner lost all his household effects in a fire while moving from Inglis to Emerson, Man. Members of his former and new parishes helped him replace his loss.

Pastors from Canadian Lutheran Council urches braved snow to attend the pastors' nvocation at Saskatoon early in January. n Edmonton group was stalled overnight Battleford, Sask., because of drifted roads, t was able to proceed the next day and ach home in time for Sunday services.

VANGELISM MISSION DATE

BRUARY
-24 LaCrosse-Winona, Wisconsin
-24 Dallas-Fort Worth, Texas
-24 Honolulu, Hawaii
-March 2 Lihue, Hawaii

ARCH
- 9 Kansas City, Mo.
- 9 Austin, Texas
- 9 El Paso, Texas
-16 Shenandoah, Virginia
-16 Memphis, Tennessee
-16 San Antonio, Texas
-16 Albuquerque, New Mexico
-23 Harlingen Valley, Texas

RIL
-13 West Nassau and East Queens, N. Y.
-13 North Platte, Nebraska
-13 Longview, Washington
-20 Juniata Conference, Pennsylvania
-20 Miami, Florida

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Final Effort Needed In Refugee Sponsorship

By CHARLES A. PULS

MADISON—Wisconsin, ranking third in Lutheran population, was eighth in securing assurances for resettlement. As of Jan. 15, 263 assurances had been received. Wisconsin congregations (765 National Lutheran Council churches and 350 of the Missouri Synod) are expected to supply 250 dossier assurances. With four months to go, onl 139 congregation-sponsored assurances hav been received.

The first service held Jan. 15 by the ne Madison congregation, to be known as S Matthew's, was attended by close to 80 pe sons. The Rev. Howard A. Rice is the mi sion developer. Services are being held i a bakery.

St. Peter's, Janesville, dedicated its ne building Jan. 22. The Rev. Harrison C. Re is pastor.

The Rev. Wilbur E. Wicklund, compelle by ill health to return from India, was i stalled Jan. 15 as pastor of Redemptio Church, Milwaukee.

DECEASED

MRS. IRMA BAYHA AURAND, wi of Dr. Charles G. Aurand, pastor of Fir English Church, Wheeling, W. Va., died Ja 4 at age 56.

Born in Wheeling, she was married Pastor Aurand in 1947. Surviving in add tion to her husband, are her son, the Re Frank W. Klos, Jr., of the ULC Board Parish Education staff in Philadelphia; tw stepsons, the Rev. Charles W. Aurand, Lilly, Pa.; and the Rev. John M. Auran of Quincy, Pa.; a stepdaughter, Mrs. L

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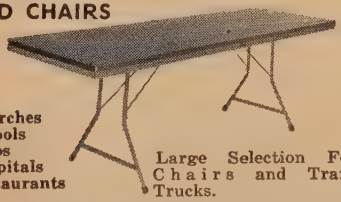

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LUTHERAN TRAVEL SERVICE
Northfield, Minnesota

cDaniel, Sunbury, Pa.; a sister, Mrs. arie Bayha Winland, Wheeling; and sev- l grandchildren.

Conducting the funeral Jan. 7 were the v. William M. Erhard, Dr. A. W. Webster, l Dr. G. W. Shillinger. Interment was at ninsula Cemetery.

MRS. ELIZABETH BOETTGER, wife the Rev. Edwin H. Boettger, pastor emeri- of Grace Church, Buffalo, N. Y., died c. 24.

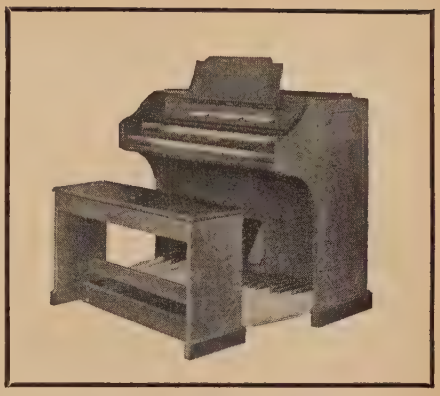
The former Elizabeth Inrig was born at ronto and married Pastor Boettger in 14. She served several terms as president the Missionary Society of the New York hod's western conference, and headed the iodical society for two terms. She was o a member of the national board of the C society.

Survivors, in addition to her husband, are o sons, Pastor Robert A. Boettger of St. ke's Church, Youngstown, Ohio, and lan W. Boettger of Orchard Park, N. Y. so three brothers, Frank, William and nes Inrig of Toronto; two sisters, Mrs. k Crowe and Mrs. Murray Bremner, ronto; and four grandchildren.

The funeral service was conducted by Pas- John W. Roberts, Jr., of Grace Church, ffalo, assisted by Dr. John G. Fleck of rkside Church. Burial was at Orchard k's Woodlawn Cemetery.

DR. VIRGIL Y. BOOZER, a former sident of the North Carolina Synod, died . 7 at the Lowman Home, White Rock, C.

The 87-year-old clergyman was born at sperity, S. C., and graduated from New- ry College and Southern Seminary. In North Carolina Synod Dr. Boozer served Salem, Grace, and Lebanon parish; cedonia and Peace churches, Burlington; hel and St. Paul's churches, Salisbury; John's, Concord; First Church, Lexing- ; Lutheran Chapel, East Gastonia; and em Church, Salisbury. He was also pas- of Wittenberg Church, Leesville, S. C.; Mount Hebron, Mount Pisgah, and



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He was president of the North Carolin Synod 1908 to 1911, and served on th executive boards of the synods of North an South Carolina, on the board of home mi sions of the United Synod South, and o the boards of Lowman Home and Southe Seminary. He retired in 1935.

Dr. Boozer leaves his wife, Mrs. Elizabet Riser Boozer; a son, Herman W. Booze Atlanta, Ga.; two daughters, Mrs. Henry A Schroder, Durham, N. C., and Miss Mar Elizabeth Boozer, Richmond, Va.

The funeral service at Wittenberg Churc Leesville, was conducted Jan. 8 by Pasto H. Brent Schaeffer, Dr. Karl W. Kinard, an Pastor Leroy E. Blackwelder. Interme was in the church cemetery.

THE REV. GEORGE A. HAGEDORN 65, pastor of Immanuel Church, Meride Conn., died Dec. 24.

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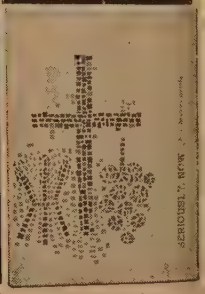

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ed at Concordia College, and in Giesen, rmany, and ordained by the New York iod in 1927. He held pastorates at Argus-e, Little York, and Gallupville, N. Y.; at sey City, Rahway, Carteret, and Paterson, J.; and was a board missionary from 34 to 1943, before becoming pastor of Meriden congregation.

He is survived by his wife, the former atrice M. Morash, and two daughters, s. Caroline A. Degerick, and Mrs. atrice E. Amyx.

The funeral service was conducted by iod President Frederick R. Knubel, Dr. gene Kreider, and Pastor Gordon E. Hohl Immanuel Church. Interment was in alnut Grove Cemetery, Meriden.

MRS. EMMA T. STEINBICKER, nee ller, widow of Pastor William H. Stein-ker, died Jan. 5.

Born 1891 at College Point, N. Y., she s married to Pastor Steinbicker in 1917 ile he was a field missionary for Long and. Mrs. Steinbicker, whose husband d in 1952, was a founder of the Women's ague of Long Island and active in the rthport, Long Island, missionary society. e is survived by a brother and a sister.

The funeral service was conducted by the v. Theodore H. Ressler in Freeport, Long and. Interment was at Flushing Cemetery.

MRS. HARRIET STONECYPHER, 86, a ident of the National Lutheran Home in shington, D. C., died Jan. 19. She was widow of the late Rev. James Irwin necypher.

The former Harriet Rachel Ulrich of insgrove, Pa., married Pastor Stonecypher 1893. Her husband served parishes in rtleton, Boalsburg, Clarkstown, and State llege, Pa., and in Stewardtsville, N. J., ired in 1926, and died 1940.

Funeral services were conducted Jan. 22 Pastor E. O. Steigerwalt at First Church, insgrove, Pa., of which Mrs. Stonecypher s a member. Burial was at Montoursville metery.

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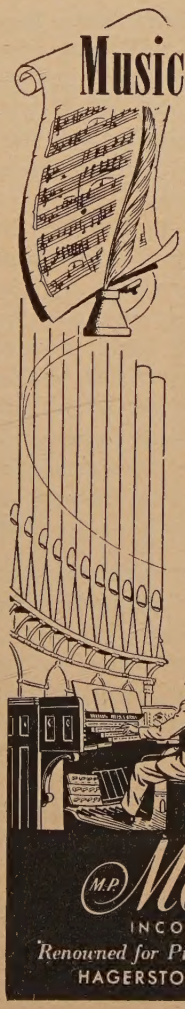

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IN CONCLUSION . . . . . .

NOBODY KNOWS whether American prosperity is going to keep on rising, or whether it's flattening out on a high plateau. It seems likely that the big boom is quieting down.

What will happen to our church offerings if we merely continue to receive the same incomes we have now? Our church work has been expanding rapidly during these ten years when offerings have tripled in size. Never before have so many churches been built. The number of new United Lutheran congregations organized has broken all records. Church colleges and seminaries have been constructing buildings to meet the needs of fast-growing enrollments.

There is practically no limit to the amount of money which could be spent usefully in pushing forward in the church's work. But if pay envelopes stop getting fatter, must the rapid progress in church work slow down? This will be the test, of course, on whether we are getting more serious about church support, or whether we have been giving the church some of the extra money we thought we could spare.

IN 1955 THERE was considerable leveling off in family income in America, with the cost of living holding fairly steady. We don't have complete figures yet on what United Lutherans gave to their churches. But the report on what synods gave to the ULC budget was published in THE LUTHERAN last week. The amount in 1955 was 3.6 per cent higher than in 1954 —an increase, but not such a big increase as in other recent years.

In 10 years we tripled our offerings (from about $54 a family per year to $152, according to my estimates). Perhaps half of this increase can be credited to increased income, and half to increase willingness to give. Gradually we hav been learning to give the church a large share of our income.

It's the willingness, the spirit of stew ardship, which we ought to examine care fully. Is 2 or 3 per cent of our incom a fair share to give for the church work? Giving is like praying—every body has to do it for himself, in comple sincerity. We can't let it be a matter habit, or because somebody else does i

No one can calculate the vast increas in the effectiveness of the church whic has resulted from the large contributio on offering plates in the postwar year We should be frightened a bit by th amount of responsibility God puts in ou hands to determine how well his work to be done. Because most of us cou undoubtedly double our giving if w made a serious effort.

THERE ARE LOTS of things about th Christian life which must be in our min constantly. Each day we should exper ence remorse because of our failure "fear, love, and trust God above a things." Each day we have the oppo tunity to know the joy of God's forgiv ness. In such constantly renewed exp rience of God's love, we have the moti for Christlike love and forgiveness others.

Being generous toward the church wi our money is a normal result of our i timate life with God. Our offerings b come a sort of thermometer, measuri the warmth of our love for God. A s offering doesn't prove a big love, but small offering from a man who can affo a larger one is a strong indication of la of love.

—ELSON RUFF

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